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# The Outlook of Missions

VOLUME XVII

**IUNE. 1925** 

NUMBER 6

OR years, the teachers in the Eastview Boys' School at Shenchowfu, Hunan, China, have been laboring under very serious and distracting handicaps, due to the location and size of the old boys' school building. In spite of adverse conditions, the student body grew, from time to time, until now the new building can accommodate two hundred boys. The men in charge of the erection of this new building have had very bitter experiences with the contractors and workmen, and we hope the adequate equipment may in part compensate them for all their trials. Principal J. Frank Bucher sends this word of caution: "Do not permit appearances to cause you to think we have built an immense building. Such a building would not be considered large enough for more than fifty at home in the U. S. A." The exact cost cannot be stated now, but the building was made possible through the Forward Movement.



## The Summer Missionary Conferences



## Decide Now!

## Which One?

	Frederick, Mdt R. Wagner, D.D., Hagerstown, Md.,			to	July	12
	D. A. Winter, Jeffersonville, Ind., Cha		11	to	July	17
	Salisbury, N. C. W. C. Lyerly, Concord, N. C., Chair		18	to	July	24
	mySaltsburg, PaSaltsburg, Pa., Chairn		20	to	July	26
	ev. W. E. Troup, Akron, Ohio, Chairn		25	to	July	31
	ryLancaster, PaAug v. John B. Noss, Ephrata, Pa., Chairi		to	Αt	igust	7
	Collegeville, PaAug v. H. I. Stahr, Bethlehem, Pa., Chairn		to	Αυ	igust	16
Mission House Rev. 1	Plymouth, WisAug E. H. Opperman, Sheboygan, Wis., Ch	gust 17 airman	to	Αυ	igust.	23

For Further Information Address

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JUN 30 1925

# The Outlook of Missions

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## The Quiet Kour

JULIA HALL BARTHOLOMEW

In all these things we are more than conquerors through him that lobed us.
—Romans 8:37.

"A moment in the morning take your Bible in your hand,

And catch a glimpse of glory from the peaceful Promised Land!

It will linger still before you when you reach the busy mart,

And like flowers of hope will blossom into beauty in your heart.

The precious words, like jewels, will glisten all the day

With a rare effulgent glory that will brighten all the way!"

Thou biddest us knock, and openest when we do so. To know Thee is life, to serve Thee is freedom, to enjoy Thee is a kingdom, to praise Thee is the joy and happiness of the soul.

-St. Augustine.

"So intimately is our æsthetic nature bound up with our religious nature that what is in any way wriggly or unsightly not only offends good taste, but is also apt to lower and damage the religious life."

The crest and crowning of all good, life's final star is brotherhood;

For it will bring again to Earth her long-lost Poesy and Mirth;

Will send new light on every face, a kingly Power upon the race.

And till it come, we men are slaves, and travel downward to dust of graves.

-Edwin Markham.

Science and art and intellect and morals have no boundaries. The world is one, humanity is one family; that is a fact which no sophisms of political philosophers can ever alter or destroy.

-LORD ROBERT CECIL.

Impress me with the truth that no thing can give me joy, if I myself am not already joyful. Inspire me with the knowledge that the issues of life are not from without, but from within.

-George Matheson.

Grant us the will to fashion as we feel, Grant us the strength to labor as we know, Grant us the purpose, ribb'd and edg'd with

steel,

To strike the blow!

Knowledge we ask not-knowledge Thou hast

But, Lord, the will—there lies our bitter need! Give us to build above the deep intent The deed, the deed!

—John Drinkwater.

"The association of Jesus with the tempests of life teaches us that when we go on errands of His assigning He does not leave us to our own resources. His spirit follows us. His power is our defense."

The great work of Christ was reconciliation. The great work of the Christian is to reconcile men to God through Christ.

—John Timothy Stone.

To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man.

WILLIAM SHAKESPEARE.

All men, whether they know it or not, are unconsciously dependent upon God, else no man could live out a day. The religious man is one who is aware of that truth, and who seeks by active choice and will to know and do the will of Him in whose great hand he stands.

—Joseph Fox Newton.

True peace is not just the absence of war. It is full of positive and constructive tasks in which all the energies misused and perverted in war can find healthy and satisfying scope.

-HUGH MARTIN.

"Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation

He ofttimes counts a service most complete."

## The Prayer

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O God, strengthen us by Thy Spirit, teach us how to live. guard us from fear and anxiety, help us to dwell in Thy love! Teach us how to study Thy Word! Amen.

# The Outlook

VOLUME XVII NUMBER 6 JUNE, 1925

# of Missions

OUR MOTTO: The Church a Missionary Society-Every Christian a Life Member

LORD, our heavenly Father, Who hast led Thy people in every great undertaking in times past, we pray Thee, vouchsafe to our Church Thy presence and guidance in completing the work of our Forward Movement. We confess that without Thy help all our labors must be in vain. In Thee alone is our hope, our strength and our support. Direct, with Thy most gracious favor, our whole Church to which has been committed this special task. Add to our faith, wisdom and to our courage, patience. Make us strong in Thy fear and in our love for the work. Give us, O Lord, a lively sense of our need of Thee, and open our eyes that we may see the needs of all Thy children. Empower us by the indwelling of Thy Spirit, and make us willing to do the things that please Thee. Grant, O Lord, that all our pastors and people may have a full measure of faith, so that they may not faint nor falter in the day of Thy visitation. Help us to fully realize that the hour is at hand for the coming of Thy kingdom, and to this end do Thou so work in us, and through us, that Thy word may have free course among the nations, and that all souls may find their rest and peace in Thee. Hear us, O Lord, in these our petitions, and grant us the desire of our hearts, for the sake of Thy dear Son our Saviour Jesus Christ. Amen.



#### PRAYER AND LIVING UP TO OUR BEST

"When by prayer a man has submitted his own desire to the will of God, he discovers that he has done something more than submit."

Rev. Edward S. Bromer, D.D.

NEITHER truth nor destiny are fully revealed to individuals or nations. The future is always a problem. initiative and persistence of prayer have been and always will be necessary in order to open the doors and to assure progress. In prayer God, truth and destiny become an ever-growing discovery. Moses, David, Isaiah, Paul and John in Biblical times exemplify it. Augustine, St. Francis, Luther, Wesley and Schleiermacher and all pathfinders of our religion demonstrate it throughout twenty Christian centuries. There is no record of a great religious crisis and spiritual progress in history that does not originate and find expression in prayer. When faith and providence meet, things happen. Men cry out, "God wills it!"

Bringing ourselves and our desires under God means to many people a submission that is a deep resignation to fate. The inevitable cannot be side-stepped. What is the use of fighting against the impossible? To others it means a surrender to indifference and the line of least resistance. They say, after the struggle of prayer, "We may take the easy road in peace." To still others it means a submission to the laws of nature apart from God, as the "Determiner of Destiny." But is this the kind of submission the Christian finds in prayer? Surely not, when prayer discovers God When we submit our and His will. desires to God and His will in prayer, we have done something much more than submit. We have surrendered ourselves and all that we have and are to the doing of His will. That is what Dr. Grenfell did when he went as a missionary to Labrador. That likewise tells the story of Albert Sweitzer the great modern missionary to Africa when he decided to follow Jesus. Resignation to God and His will become consecration. The renunciation of everything becomes the militant assumption of all things for Christ and the Kingdom.

In finding God a man always finds himself. In discovering His will he sees his own task. In prayer, communion with God becomes fellowship in His work. The hardest part of it is not in the high moment of communion. It is rather easy then to live up to one's best. No, the test is the day after. The routine of daily task, the dull light of the drab day, the lingering hour and slow progress, and worse still, the difficulties and opposition —these try our souls, dim the vision, confirm doubt and deepen fear. Living up to one's best becomes a compromise with ease and indifference. Who after all cares? In the last analysis, as the Apostle Paul says, "Prayer without ceasing" is the remedy. Prayer "morning, noon and night" the psalmist suggests. Daily communion with God is the secret of living more and more nearly up to one's best.

All this is not merely an individual affair. It is also a community experi-It may be the experience of a congregation or a denomination. It was a high point of vision on that last great day of the special meeting of our General Synod at Altoona in March, 1919, when in travail of spirit the Forward Movement was born. When the vote was taken on the larger program for the Movement and on co-operation with the Interchurch World Movement, at the call of one of our most conservative ministers. the great assembly rose to its feet as one man, singing in spontaneity and power "Praise God, from whom all blessings flow." The whole Church facing the closing of the World War, the threatening dangers of reaction, the collapse of business and trade, the on-coming avalanche of theft, crime, suicide and murder, rose to a height of a new vision of God and surrender to His will. In tha moment it was comparatively easy to see the big budget and five years of sustained consecrated effort devoted to the paying of every dollar of our subscriptions.

Alas! Five years are long for a sus

tained, special effort! We subscribed in haste and repented at leisure. Now we are caught in the back wash of the reaction affecting politics, economics and religion. Some have died. Some have moved away. Some have become indifferent. Even the good are lukewarm. After five years it is hard to live up to our task as a Church. But it can be No one thing would so quickly restore our vision and enthusiasm as honest prayer and struggle that would bring us once again face to face with God and His will. The need of the world at home and abroad, political and economic uncertainty, the confusion of leadership, the distress of nations, wars and rumors of wars—all make the doing of our best quite hard but more necessary than ever.

Now is the wrong time to waver and falter. Now is the time to keep step and march on, looking up in prayer, faith and assurance. Now is the time to trust God and keep our word to the utmost.

At no time in our history, as a Reformed Church, have we been tested harder in honor, faith and strength, than in these closing days of the Forward Movement. It is clear now that our greatest need is not money but spiritual vision and power. To see God in the Gethsemane struggle of prayer surrendering our will to His, that is our present greatest need. In prayer we always revive our power of living daily up to our best. "Lord, teach us to pray." "Thy will be done." "Lo, O God, I come to do Thy will."

#### MAKING SURE OF A GOOD AFTER-TASTE

WE WISH to bear a personal testimony to the fact that it is fine to pledge support to a good cause; it is finer

to redeem such a pledge.

The first such pledge, bulking big in our boyhood memory, was the pledge to abstain from the beverage use of alcoholic liquor. We have kept that pledge during the intervening years. Out of the joy both of pledging and redeeming that pledge, we can cheerfully urge others to do likewise.

Our vow to follow Jesus is in a class by itself. That vow really is a succession of vows. They were not so easily kept as the aforementioned pledge. We have a Savior who forgives such broken vows, seven times seventy times, and who as often sends us hopefully on our way with fresh vows in our heart, with a deeper desire to keep them, with a growing sense that we need God's help to keep them, and with a gathering assurance of hope that we shall keep them—"more than conquerors through Him that loved us!"

Our last pledge was the financial pledge we made to God, for the support of our Church's Forward Movement.

Our experience leads us to say to all fellow members in our Church that it was —it is—a good pledge to make.

It was so good a pledge to make, that we have made additional pledges to vari-

ous Co-operative Forward Movement Campaigns, since our original pledge was paid.

We know one man who became a member of the Reformed Church on Easter, who is planning to make a Forward Movement payment, though he never made a pledge to it. You see, the Movement is still moving and you can receive spiritual impetus from it and impart impetus to it. My own experience makes me applaud anyone who now makes a Forward Movement pledge.

But if it is fine to pledge—so we said and say—it is finer to pay one's pledge. Among the happiest folk in our Reformed Church are those who paid or are paying their Forward Movement pledges!

By the same token, as a class, the unhappiest Reformed folk are those who pledged—and have spent the time since finding an alibi so that they need not pay their pledges. If you want to insure "a dark brown taste" repudiate your Forward Movement pledge, made to God!

We have said, "as a class," because some can not redeem their pledge—at least, they can not do it now; they are not, however, hunting an alibi.

Why does redeeming our Forward Movement pledge insure "a good aftertaste"? Because it is paying our vow unto the Lord. If you want to see how happy vow-keepers can be, read the Old

Testament hymnbook—Psalms 22:25; 50:14; 56:12; 61:5, 8; 66:13; 116:14, 18. And then, for collateral reading, look up: Isa. 29:21; Jer. 44:25; Jonah 1:16; Nahum 1:15; Gen. 31:13; 1 Sam. 1:11, 21.

"I will pay my vows unto the Lord now, in the presence of all His people In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise yethe Lord."—The Christian World.

## JAPAN CONFOUNDS HER CRITICS

RECENT dispatch announces that Japanese troops have withdrawn from the northern half of the Island of Sakhalin and have been replaced by Russians. Thus ends the last stage in a military venture that cost Japan much wealth and no little good-will. But critics of everything Japanese who so persistently cried that Japan would never relinquish the military control of those portions of the Asiatic mainland which she occupied during the last decade are confounded. Their alarms are shown to have been grossly exaggerated, and their charges of bad faith against Japan to have rested on prejudice. When Japan occupied Shantung they said that she would never withdraw. When she went into Siberia they said it was to stay. But the Japanese evacuated Shantung, and then Siberia. "They will never give up Sakhalin" was the last cry of the croakers. Even when a clause providing for the evacuation was included in the recently negotiated Russo-Japanese treaty, these critics claimed that Japan would not live up to it. But Japan kept her promise.

The withdrawal of the troops marks the actual ending of the Japanese land expansionist movement which so alarmed the world ten years ago. It means the final scrapping of the aims which underlay the famous twenty-one demands on China in 1915, and which were popularly supposed to have actuated Japan in Russian territory during the World War. Always sensitive to public opinion, the Japanese statesmen who backed the land expansionist policy early began to recede from their original position. Whatever ambitions they may have had for Japan to occupy parts of Eastern Siberia were long since given up. The policy of the militarists was dropped for a policy of fair play.

The world is the gainer thereby. Permanent Japanese retention of important portions of the Asiatic mainland, or even of the northern half of Sakhalin, would inevitably, sooner or later, have caused an outbreak in the Far East. Friends of Japan have especial reason to hail this closing chapter in Japan's continental military ventures on the ground that it furnishes such a striking example of Japan's desire to do the right thing. Had she been as much under the domination of her military clique as her enemies have asserted, she would never have made these great sacrifices. She may have lose more than she gained, materially and morally, in her adventure on the continent. But she has made a great gain in prestige by frankly recognizing that her

#### (Continued from Page 250)

bers of the Board of Home Missions that the annual meeting should be held in connection with one of the Summer Missionary Conferences. It was, therefore, decided that the Board of Home Missions should meet in annual session at Tiffin, Ohio, on July 29th, at 9 A. M., and the Executive Committee should meet on July 28th, at 1 P. M.

continental policy was a mistake, and by

withdrawing from it as quickly as was

possible.—New York Times.

B. Y. S.

The Pocket University. Published by Nelson Doubleday, Inc., Garden City, New York.

These are books of convenient form, and beautiful style; containing valuable selections of the choicest literature.

## Home Missions

CHARLES E. SCHAEFFER, EDITOR

#### NOTES

ONCE a month the missionaries under the Board of Home Missions make a short statement to the General Secretary as to the progress of their work during the month. It has been particularly interesting to read the letters for the month of April. Invariably they struck an optimistic note. Take this one, for instance, from Rev. W. E. Huckeriede, pastor of Bethany Mission, Terre Haute, Indiana: "Had a wonderful Easter—31 united with the Church; 23 adults and 8 from the pastor's class. Our Sunday School is growing. Have organized a Christian Endeavor Society." Or this report from Missionary E. H. Oppermann, of Ebenezer Church, Sheboygan, Wisconsin: "We had a blessed Lenten and Easter Season. During the month we received 27 adults and confirmed 12 children." From the eastern part of the Church, Rev. O. S. Hartman, pastor of Emmanuel Mission, York, Penna., reports: "Had a good Easter. Received 21 new members. Will report 7 more than a year ago to Classis. Attendance and communion largest in our history. Apportionment of \$965.00 paid in full." And so these cheerful reports come to us from all parts of this great country, telling us of the blessed Easter Season with many additions to the church and apportionments paid in full, and all this is most encouraging and forward-looking.

Rev. A. M. Billman reports: "April has been a good month at McKeesport. We concluded at Easter the most interesting and worth-while series of Lenten services which we have had during my four years here. A visiting Reformed minister spoke every Thursday evening. Attendance at the Lenten services and since then has been excellent. A union service with the Duquesne people was held last Sunday evening. It was a very

successful one and served to make our congregations better acquainted. The pipe organ has been ordered and will be ready by the first Sunday in September."

On April 26th, a united contest between the churches at Salisbury, Concord, Charlotte and Kannapolis, North Carolina, closed. It was held on the following points: 1, new Sunday School scholars; 2, average attendance; 3, scholars present on time; 4, offering; 5, number of lesson helps brought; 6, morning church attendance. St. John's Mission, Kannapolis, of which Rev. L. A. Peeler is the pastor, won all the points in the contest except the fifth.

#### WHAT A DEACONESS CAN DO

Since last July the pastor of Grace Reformed Mission, Buffalo, New York, has been incapacitated and the Consistory requested the Board to send them a Deaconess, as they felt that the work could be attended to satisfactorily with such a worker and a supply preacher. Miss Kathryn Y. Allebach was finishing up her splendid work in the Mission at Winchester, Virginia, and consented to go to Buffalo, where she has done a very remarkable piece of work. We take much pleasure in quoting from a recent report made by her to the General Secretary:

"Easter activities naturally were the most important feature of this month. The closing and very impressive sessions of the Catechetical Class were held during the two weeks preceding Easter. Final interviews were given others who desired to unite with our church. All this was surely the most joyous experience of my church service, as I never had the entire responsibility and privilege under such circumstances before. Thirty-two were added to our church family—25 by confirmation, 3 by certificate and 4 by reprofession. All the services during

Holy Week were very beautiful and appreciated by our congregation, who crowded the auditorium to the doors. The Easter offering for Sunday School and church exceeded the \$200 mark. As a matter of record we found that this year's Confirmation Class is the largest in the history of Grace Church; also the number of those who communed, 200, exceeded that of past years. All this is

indeed very encouraging and promising for the future. The Girl's Guild asked me to supervise its May Festival, which was given to raise funds for Summer Conference delegates and was a very happy occasion. Now we are beginning to make plans for our summer program, considering the outstanding summer features of Daily Vacation Bible School and Young People's Conferences."

## MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF HOME MISSIONS

THE Post-Easter meeting of the Executive Committee of the Board of Home Missions is always a particularly interesting one because, while it is too early to learn the results of the Easter ingathering, a very good idea can be gained as to the success of the winter work and the condition in which the Missions will find themselves by the time of the annual meeting of the Board. meeting this year was held on April 14th, at Headquarters, Philadelphia, and all the members were present, as were the General Secretary and Superintendents, with the exception of Superintendents Horning and Evemeyer. Mrs. E. W. Lentz and Mrs. Fillman were also in attendance as the representatives from the Woman's Missionary Society of General Synod.

The following resignations were presented and accepted: Rev. Shuford Peeler, from Charlotte, N. C.; Rev. Henry Miller, Grace, Buffalo, N. Y.; Rev. William Huber, Trinity, Buffalo, N. Y.; Rev. M. N. George, Lisbon, O.; Rev. J. H. Buenzli, Tenby, Manitoba, Canada; Rev O. Wetklo, St. Boswell, Saskatchewan, Canada; Rev. John Bodenmann, Grenfell, Saskatchewan, Canada; Rev. William Grether, Belden, Neb.; Rev. O. Schmidt, Rice Lake, Wis.; Rev. J. A. Toensmeier, York, Neb.; Rev. Joseph Balcar, Loveland, Colorado; Rev. F. Aigner, Classical Missionary in the Dakotas; Rev. D. Buelter, Lincoln Valley, N. D.

The following were commissioned as Missionaries under the Board: Lic. Irvin C. Faust, St. John's, Bethlehem, Pa.; Lic.

Charles D. Spotts, St. Peter's, Lancaster, Pa.; Lic. Julius Rosenau, Curtiss-Colbym, Wis.; Lic. William Schmidt, Heil, N. D.; Lic. John Krieger, Tenby, Manitoba, Canada; Rev. D. Buelter, Beulah, N. D.; Rev. Paul Wiegand, Grenfell, Saskatchewan, Canada; Lic. Edwin A. Katterheinrich, Kohler, Wis.

The General Secretary, Dr. Charles E. Schaeffer, presented his report. He gave a brief account of a number of outstanding conferences which he attended, such as the annual meeting of the Home Missions Council, a conference of representatives of all the Boards and agencies of our denomination held with a view of coordinating our work, the great Foreign Mission Convention in Washington, the meeting of the Western Section of the Alliance of Reformed Churches Holding the Presbyterian System and of the General Council of Presbyterian and Reformed Churches, at Richmond, Va. In addition to attending these conferences he attended a number of smaller gatherings, delivered addresses on the occasion of several dedications, conducted Evangelistic services at Lima, Ohio; Roanoke, Va.; Lehighton and Greensburg, Penna., and appeared before a number of other churches. He called particular attention to the Jewish work in Brooklyn and to the work in the German Synod of the East. Committees which were appointed some time ago are working out these problems. Dr. Schaeffer then gave a brief account of the work in the various Departments.

In the Church-building Department during the quarter the following churches were helped: Grace, Canton; Japanese, Los Angeles, Cal.; St. John's, Pottstown, Pa.; Lowell, Canton; Third, Youngstown, O.; and Emanuel, Allentown—in cash amounting to \$21,200, and in notes of \$8,000. Fourteen Churchbuilding Funds were enrolled during the quarter.

In the Department of the East, Superintendent James M. Mullan visited during the quarter 29 Missions and held conferences of various kinds with consistories and pastors. The conditions in the Missions are encouraging, in general.

the Immigrant Department, of which Dr. D. A. Souders is the Superintendent, several conferences were held with the Hungarian Ministers on Religious Education in D. V. B. Schools. The result of these conferences is the conviction that special instruction shall be given to the Hungarian students of our several institutions. The Hungarian congregations have also taken an encouraging step forward in conducting Evangelistic services during Lent. "The Fellowship of Prayer" was translated into the Hungarian language and is being used with excellent results in all our Hun-The Bethesda garian congregations. Circle is continuing its work effectively this year as formerly. More recently there have been held several conferences to plan for ways and means of carrying the Forward Movement through the Hungarian congregations. Literature is being prepared by Professor Toth and other men and a campaign of education is started to close with the celebration of the 200th Anniversary of our history in America, at which time pledges and offerings shall be given as a Thank-Offering for God's blessing on the Hungarian congregations and the Hungarian people in America. The quarterly reports show that a larger number of pastoral visits were made during the quarter.

The new activities of Rev. Clayton H. Ranck, the student worker, during the quarter consisted in calling together the students of Temple University, and turning over the names to the pastors of Reformed Churches nearest to them; also meeting with the Reformed students at Beechwood School for Girls, Jenkintown

and arranging that they can attend the services at the Oak Lane Reformed Church. The students who attend the First Church, Philadelphia, have contributed a small window to that congregation. The annual appeal letter has gone out to a long list of prospective friends of this work.

No meeting of the Commission on Social Service and Rural Work was held during the quarter, although a conference was called by the Commission of representatives of the Boards and Agencies of the General Synod for a discussion of the question of co-ordination of field activities. The Commission is again co-operating with the Summer Schools at the Theological Seminary at Lancaster; the Ohio State University, the Wisconsin State University. ships are being offered again to rural pastors, and the Commission is endeavoring to get the consistories and congregations of rural churches to follow the same plan for their own pastors. supply and survey work will be continued during the summer vacation. Secretary James M. Mullan expects to attend the Social Work Institute under the auspices of the New York School of Social Work June 22nd to July 3rd. Rural Field Worker, Mr. Ralph S. Adams, spent most of the quarter on indoor educational work. The work of the department for the year will be centered in three main projects, all of them educational in their main features, as follows: (1) courses in rural sociology and rural church work in the seminaries; (2) rural pastors' summer schools; (3) supply and survey of vacant rural charges. These three projects are the shortest cuts to bring the rural church the attention and recognition it deserves and the trained leadership which it so greatly needs.

In the Department of the Pacific Coast, of which Superintendent E. F. Evemeyer is in charge, the English Missions are forging ahead splendidly. Both the First Church, Los Angeles and Trinity, Sherman, are busy financing their respective lots and doing remarkably well, considering resources. The immediate need is for suitable houses of worship. In the Japanese Mission in Los Angeles the un-

settled state of affairs of months past has at last been adjusted and the outlook in all departments is most encouraging. In San Francisco the status of the work is about the same.

The Harbor Missionary, Rev. Paul H. Land, reports that during the past quarter the correspondence was very heavy. since many friends of the work are farmers and have more time to write during the winter months than at any other time. Many inquiries have been made about trips to Europe, immigration, and many other affairs. Whilst immigration has not been heavy during the winter there has been a steady flow and a great many aliens have been assisted in reaching their proper destination or in finding work at their various trades. The Hudson House is becoming a haven or refuge for many girls and women who come there while looking for places or while changing places or who wish to recuperate for a week or so after a period of strenuous People are taken in from nearly all the Northern European countries frequently: British, Norwegian, Finnish, as well as the usual Germans and Swiss and a good many Hollanders. The Hudson House has been well patronized, some of the guests staying for a considerable The newly appointed Lutheran Emigrant Missionary was a guest for several months. There have been several distinguished guests from Germany, thus Professor Dr. Richter of the University of Berlin, Dr. Onken, the director of the Inner Mission Society; also a number of representatives of benevolent institutions. The Graduating Class of the Theological Seminary at Lancaster was there for three days in March. The usual work of looking up missing persons, advising people as to Ellis Island, and similar affairs, has been attended to. Dr. Land anticipates a heavy flow eastward this summer, which will bring a great deal of extra work. The lease of the basement floor runs out on May 1st. but the same will be extended another year with the same parties at a higher rental. The financial status of the Harbor Mission and Hospice is satisfactory, the house being practically self-supporting.

In the Department of the Northwest a

number of vacancies suddenly occurred. The Superintendent, Dr. T. P. Bolliger. had thought on February 12th that he would have every vacancy filled, but, to quote from his report, "Alas, for the futility of human hopes! Just about that time things began to happen." However, it is expected that by the time of the annual meeting most of the vacant charges will be supplied with pastors. Some building projects are under way in the Department. On the first Sunday in March the Milton Avenue Mission. Louisville, Ky., dedicated the addition to The Mission at Porterfield, its church. Wisconsin, is finishing a good, modern parsonage. The Kohler, Wisconsin, Mission will put up a church building this summer and probably a parsonage. An interesting report of the Indian Mission was presented, which will be given elsewhere in this issue of The Outlook of Missions.

The report of the Treasurer, Mr. J. S. Wise, showed that during the quarter the net receipts in the General Fund amounted to \$81,165.68, and the expenditures to \$82,678.96. In the Church-building Department the net receipts amounted to \$39,571.09, and the expenditures to \$32,564.04.

Several important matters were taken under consideration and discussed at some length. One of these was the selection of the beneficiary for the next Home Mission Day Offering. It was finally decided that the Department of the Northwest should be made the beneficiary for November, 1925. The nature of the observance of this special day and the kind of program to be issued were thoroughly gone into, and many valuable Then the suggestions were received. presentation of the work before the classes was discussed, also the question of what more can be done in the final close of the Forward Movement Campaign and what plans shall be made for the immediate future after the Movement has closed. These are just a few of the questions which claimed the time and attention of the Executive Commit-

It was the general feeling of the mem-(Concluded on Page 246)

## THE PLACE OF HOME MISSIONS IN OUR DENOMINATIONAL PROGRAM

Charles E. Schaeffer, D.D.

THIS year we are celebrating the 200th Anniversary of the founding of the Reformed Church in the United States. This historic event in our history affords an opportunity to recount the steps and stages of our development and to set into relief some of the factors which served to make us what we are and occupy the place we hold in the life of our country. The Reformed Church is a vine which was brought over from Europe and was planted into American soil, where it took deep root and grew until it now fills well nigh the whole land. At first the denomination was a sort of foreign mission station under the care and supervision of the Church of Holland, from whom it received its quota of ministers and money. In 1793 it became a self-governing and self-supporting body and began to push its borders into the regions beyond. Its organization, however, was very simple, its means very limited and its vision very contracted. In those early years it had no Boards, no educational institutions, no agencies, no organized activities. It consisted simply of a number of congregations widely scattered, made up of people who had recently migrated to this new land, speaking principally the German language and adhering to German customs and usages. Ministers were scarce in those days and their parishes covered a wide area and their ministrations were few and far between. Almost one hundred years elapsed before a real, definite denominational consciousness was evolved.

The Synod which was organized in 1793, was the centralizing unit. Then in 1819 the Synod resolved itself into Classes, of which there were seven, and now the widely dispersed ministers and congregations could come together more frequently and counsel concerning the things of mutual interest. It was a period not only of emigration from Europe to America, but also of migration into the newer sections of this country. Impelled by a desire to keep in close touch with members of the Church who had

moved into distant parts of the land and provide for them facilities to worship in the faith of their fathers, the Synod occasionally sent missionaries into these new communities, who organized the settlers into congregations and ministered to them in spiritual matters, baptizing their children and administering the Holy Communion. Thus, before the close of the 18th Century the Rev. Mr. Weber had crossed the Allegheny Mountains and had established a string of Reformed Churches in the territory now occupied by the Pittsburgh Synod. In 1803, Rev. Mr. Christman came into Ohio and did likewise, organizing the first congregation at Springboro, Ohio. In the same year Rev. Mr. Weyberg had gone beyond the Father of Waters and preached the first Protestant sermon ever delivered west of the Mississippi River. Missionaries were sent to the Southland, and there grew up a group of churches from Nova Scotia to South Carolina and from the Atlantic to the middle of this great The Synod appointed a Missionary Committee who had this work in charge and who made annual reports to this body. It was, however, not until 1826 that the first Board or agency for Mission work was erected. Then a Board of Domestic Missions was established in Frederick, Maryland. Anyone who paid one dollar per year was entitled to membership. An Executive Committee of twenty-four persons was appointed who had oversight of the work. Thus were laid the foundations of this great enterprise which was destined to play such a vital part in both the external and internal development of our beloved Church.

The work of Home Missions has always had a primary and central place in our denominational life. It blazed new trails, opened up new highways; it was the pioneer, the forerunner of every advance movement. It was basic and fundamental to every other interest in the denomination. It laid foundations upon which other interests built a super-

structure. It made the Theological Seminary a necessity. Men had to be trained who might go to these fields newly opened and minister to these newborn congrega-The first publication of the denomination was a missionary magazine and out of it developed The Reformed Church Messenger. As it was supported and enabled to extend its work, the Church prospered. When its efforts were restricted the denomination lan-Other Boards and agencies gradually assumed some of its earlier prerogatives, but the Home Mission enterprise has always been and is now, the spirit that has been making for progress

and development.

1. It makes for the territorial expansion of the Kingdom of God. There has always been a westward push. epochs of our denominational history in America are bounded by our coming into possession of new territory. At the close of the 18th Century we had occupied Pennsylvania, then at the opening of the 19th we had come into Ohio, then later into Indiana and Illinois. By the middle of the century we had gone into Wisconsin, and by the end of the century we had penetrated into the middle and far northwest to Oregon, to Washington and even to California. Forty years ago we had a San Francisco Classis with eight congregations. Then at the beginning of the 20th Century we pushed our way up into Canada and subsequently into the Dakotas and Idaho, and thus through the efforts of our Home Mission forces we extended the geographical borders of the denomination from the Atlantic to the Pacific and from the snows of Canada to the flowers of the Southland. We lengthened our cords and spread our tent over this vast western continent. The extensive development of our Church was one of the achievements of Home Missions.

2. It conserves territory already acquired. It is quite as important to retain what we have as to acquire new fields. In many instances a little timely aid to a struggling congregation carried it over a crisis in its history and thus saved it for the denomination. Because of a failure to do this in a number of instances we lost immeasurably.

It makes for efficiency. It is a well known fact that Mission congregations attain a front line place in the matter of organization, active effort and per This is so because they capita giving. feel themselves responsible to the Board of Home Missions and enjoy the supervision, the counsel and helpful suggestions on the part of the Missionary Superintendent under whose department they may come. The Board of Home Missions has always emphasized the matter of efficiency in the local congregation. It seeks to vitalize the local church and thus in course of years there will be a larger number of churches who will take their place as efficient bodies in the denomination.

4. It enlarges the program of the denomination. Home Missions introduces the denomination to city work. rural work, to the work among the immigrants. It relates the efforts of the denomination to the varied activities, social as well as spiritual; industrial as well as religious. How narrow and contracted the program of a denomination would be if it were not for the enlarged vision and area of work which Home

Missions furnishes!

It affords the local congregation worth-while objectives other than its own, and thus saves it from itself. "Where there is no vision the people perish," is just as true when spoken of a congregation as of an individual. A congregation that seeks its own, errs as greatly as an individual who seeks his The program of Home Missions holds out before the congregation a challenge and an appeal that lifts it out of its own narrow sphere and gives it a place in the sun.

6. It releases and develops the springs of benevolence. The demands which the missionary work of the Church make are a blessing in disguise. They uncover the goodness and generosity in people's The task which thus challenges the people's support develops the spirit of good-will and liberality in their hearts. It cultivates the soil out of which giving for all benevolent objects takes its rise. This is important in the development of our denominational life and is to be regarded as a means of grace and not a

hindrance or handicap.

7. It furnishes an adequate home-base for missionary work abroad. Over and over again foreign missionaries are emphasizing the necessity of developing a strong home base in order that Christianity may project itself effectively into other lands and in order also that there may be a Christian impact from the homeland upon the civilization in foreign lands. Without an adequate home-base the work abroad must necessarily be crippled, consequently, Home Missions is a primary requisite in world Evangelization.

8. It aims at Christianizing the interrelated life of the nation. This is a supreme task. It involves far more than simply heralding the message of Christ. It implies the application of the principles of Christianity to all the relationships of life. In other words, it is applied Christianity. This task is not done until all the kingdoms of this world shall have become the Kingdom of our Lord and His Christ.

9. It relates the work of the denomination to that of other denominations. In other words, it is a great co-operative achievement. Most of the Home Mission tasks are too stupendous, too vast for any single denomination to perform. Only as one denomination unites with others in united effort can any impression be made upon the complicated life of our present civilization.

It is along these lines and others which might be suggested, that Home Missions comes to occupy a primary and principal place in the life and program of the denomination, and in connection with this historic occasion of the bi-centennial of our existence in this country it behooves us to learn these lessons anew and take them to our hearts afresh.

## EXTRACTS FROM THE QUARTERLY REPORT OF SUPERINTENDENT B. STUCKI OF THE WINNEBAGO INDIAN SCHOOL

"God moves in a mysterious way His wonders to perform: He plants His footsteps in the sea And rides upon the storm.

Ye fearful saints, fresh courage take; The clouds ye so much dread Are big with mercy, and shall break In blessings on your head.

These words came to our remembrance as we recast in our minds the events that have transpired here in the last few months. While our house has not been spared sickness, anxiety, death and the dangers of fire, we can still praise the Lord for His goodness, and His divine help. When helpless in ourselves we have always found His grace sufficient to our needs.

On the 19th of January, one of our Christian boys, Hilbert White Rabbit, passed away after less than a week's illness. Several weeks before Christmas, he got a scratch on his right knee that healed in a short time. Everything seemed well, but an infection had en-

tered the bone tissues of the thigh, and there, unrecognized, slowly developed a tumor. One evening he complained of a dull pain about this region and, as it did not let up and got rather worse the next day, medical assistance was promptly summoned. Unfortunately the symptoms were very indefinite, so that a diagnosis of rheumatic trouble was at first made. When his actual condition was finally understood, it proved to be too late to do any good. He was taken to the hospital as quickly as possible, and despite all efforts to save him the boy died in great pain a few hours after his arrival at the hospital. Hilbert was a devout Christian lad. He was baptized here several years ago and sincerely attempted to live up to his Christian profession. Diligent and helpful as he was he was always willing to do more than his duty. He had the respect and love of all the workers and was a great favorite with the rest of the children. Last spring he was the recipient of the Vornholt award to the boy, who, in the opinion of the staff, had exerted the greatest influence for good

among the boys. As his sickness rapidly progressed, he seemed to know better than any of us his desperate condition. But he was not afraid. His Christian life had not been easy and in his last hours he answered the voice of his Master willingly and trusted Him to the end. The words of the 25th Psalm, which he probably had learned to pray in other days of affliction, came from his lips again and again. One night last summer he twice had a strange dream, in which he heard the tolling of our Indian Mission church bell. He then heard his name called distinctly and then saw his name written into a book. When he related this dream to his Christian grandfather, he added, "If it means that I must die soon, I shall not fear. The Lord knows what is best and I am ready to go at any time." Less than six months thereafter the call did come, and he was found ready. His mortal remains lie in the churchyard of the old Mission, and we believe also, that his name is written in the Book of Life forever. His simple Christian life had been beautiful; but in his death the power of its beauty lives on to influence other lives.

In regard to lesser ailments we have so far been unusually fortunate. only contagious disease we have had among the children so far is a mild case of German measels, which is in isolation and under care at the present time. On the other hand, we regret that we have to say that there have been an exceptional number of seriously ill. Since Christmas we have had two cases of appendicitis, one which had to be transferred to the hospital for surgical treatment. At the same time, one of our little boys had to be taken to the hospital to be operated on for the removal of enlarged tuberculous cervical glands. Still another boy was operated upon for a tumor on his lower jaw and now another tumor has formed on his chest which requires the same treatment. Bernard Eagle, the brother of Ethel, who succumbed to tuberculosis, will also go to Eau Claire for a final examination. At the present time we have two girls in the hospital who have been there for two weeks. Both have symptoms strongly suspicious of tuber-

culosis. Tuberculosis, as the above fairly indicates, is still the most baneful disease among the Indians. Indians in general are very susceptible to it and exhibit little constitutional resistance, when once the disease gains entrance. In the last five years all of the deaths of children who have been in our school and have died either here or at home, with the exception of Hilbert's, have been attributed to this one cause. It is a tragical fact; that it is almost impossible to make a diagnosis of the disease in children in the incipient or even the secondary stage. Knowing this, we are constantly on our guard and do all we can to minimize the danger of infec-

That many of the Indian parents are distrustful and suspicious of our purposes in regard to their children is still too true. While we are convinced that their children contract diseases more often during the three months at home than during the nine months in school and that they got better, if not more loving attention and care there than at home. still we have often to bear the unjust accusation that their ailments are due to our neglect and that they are, furthermore, not properly cared for when ill. If they get sick it is our fault, so some parents reason, and if they chance to recover it is in spite of our maltreatment. Some of our parents are very outspoken in these ignorant accusations against us and our failure ofttimes to impress them with the sincerity of our motives is discouraging. We do love these children; and we pray for grace that we may honestly fulfill our mission, and not by any indiscreet and thoughtless word or act to cause the work of the Lord to suffer harm.

The fire, which in the night of the 22nd of January destroyed part of our manual training building, caused considerable damage. To date no definite settlement has been effected with the insurance company. The building was well insured and settlement will not be agreed upon until we are assured of having the damage to the building completely covered. Our greatest loss was in the line of provisions stored in the building at the time of the fire. Unfortunately, no insurance was

carried on provisions. Most of our potatoes and practically all of our vegetables were badly damaged by chemicals, water and frost. About four or five barrels of flour were also destroyed. People in the community contributed potatoes and cabbages but not enough to carry us through to the end of school. The fire most likely was caused by defective electric wiring. After it was discovered it took but a few minutes to arouse the house and the boys of their own accord soon had a dozen extinguishers on the scene. Had the extinguishers held out, the fire could have been kept under control until the fire department arrived. As it was, the roads between the school and the city were drifted and by the time fire fighters arrived the flames had gained much headway. The boys and girls behaved admirably during and after the excitement. All of the older ones worked hard side by side with the members of the staff all that night and most of the next day carrying vegetables and potatoes to safety.

Now that the frost is going out of the ground, spring work in the fields and about the house is being done. Grading about the new farm buildings is almost

finished and as soon as the ground is dry enough, excavation will be started for the proposed new barn. Several short lines of tile will be put in to insure a dry barnyard and basement. The logs cut in the woods this winter have been hauled to the sawmill and wait to be sawed into The old hog house has been Several loads of good taken down. lumber were salvaged from it. corn and other field and garden seeds for the coming season were ordered last fall and are now at hand. Because of the poor crops last year, seeds of all kinds are scarce. A hotbed has already been prepared and a better growing season in view, we hope for better crops this year. The rye on the old mission farm was sold at the mills when prices had reached About ninety bushels had their peak. been used for feed, but the remaining three hundred or more bushels brought us over \$400. The land was not seeded again, but as enough grain was lost on the ground during the harvest and sprouted well after the fall rains, we may still, depending upon weather conditions this spring, get a second crop at little



A GROUP OF WINNEBAGO INDIAN SCHOOL STUDENTS

The date for our Commencement Services is set for the 7th of June. By teaching school on ten Saturday afternoons, one week of school was gotten in on the side, thus giving us eight and a half months of school by the closing date. It was impossible to extend the term to full nine months, as some of the teachers had planned on attending Summer schools.

The school work so far has been fairly satisfactory. The teachers seem to enjoy their work and the children are showing a commendable desire and aptitude for learning. Many of them are doing much more outside reading than before. Quite a number are working for their State Reading Circle certificates, some having already fulfilled the requirements for this year. One great aid to more rapid advancement in the school subjects is that the boys and girls are talking more English among themselves than ever before. Most of them are getting the habit so that talking and understanding English has become easy and natural. Some, of course, will forget, but as they are caught talking Indian, their names are put upon the weekly list of delinquents. These are then deprived of some of the common privileges the others enjoy, as going to town on Saturday afternoons, or are given extra work when the rest are allowed to play. Many of the older children constantly remind the younger ones of speaking English, and their co-operation has been of great assistance.

The religious life and activities of the school are of first importance, and we would not care to write a report without dwelling somewhat on this subject. far as our personal sentiments regarding our work are concerned, we can say but We look upon our work not merely as a job; it is a soul service to our Lord and insofar, part of our secret life. Our deepest emotions, desires, hopes and disappointments cannot well be entered into a report. As a matter of fact, the spiritual aspect of the work here can be dealt with least concretely. We feel, rather than know, that the work in this respect has advanced and that the kingdom of Christ is being established in the hearts of those under the influence of the school. That it will always be a slow process and an unostentatious growth, we must expect, and to point out very definite results from time to time is most difficult. Indeed, while we sometimes attempt to draw conclusions, we know at the same time how incompetent we are in many instances to give a correct opinion. Where we have expected much, we have sometimes been greatly disappointed. Conversely, we have often been surprised to find ripe fruits where they were least expected.

Instruction in the principles and knowledge of our Christian faith is being imparted with all diligence. In the upper room the morning devotions have been conducted by the children themselves for some time. Every one in this room is willing at any time to take the leadership and to speak a free prayer. Instances where some of the older children have been doing active missionary work among the rest have frequently come to our notice. Most of them are setting noble examples and have been very helpful to the cause.

A short time ago the pupils of the four upper grades were asked to write upon the subject "What I want to be and do after I am through school." without exception they all stressed the importance of the Christian life and indicated a desire to establish Christian homes of their own and to do missionary work among their friends and people. Their words gave evidence of a seriousness of thought and purpose hardly to be expected from children of their age. When to accept Christ it is necessary to forsake father and mother and brothers and sisters and friends for His sake, it takes courage and strength of purpose and character to continue openly in the faith. Considering the opposition many of these children meet at home, we have often wondered at their courage and tact and perseverance.

In closing our report we beg of you, brethren, to pray for us and for our work and for these children.

## OBSERVATIONS OF THE TREASURER

J. S. Wise

TO many, "doing the Classes" by the Board Officers, is either unnecessary or a picnic. My own conviction is that such an impression is entirely No business, anywhere, erroneous. meets with success unless every phase of it is studiously looked after. Great organizations do not grow on trees, neither are they self-propagating. must consider it his one great and important concern, if it is to succeed, and without such concern the organization is sure to fail. No business house, having merchandise to sell, would ever dream of taking its salesmen off of the road. On the contrary, they are constantly on the lookout for more and better men to visit their trade. They pay high salaries and are willing to pay higher ones, so long as they "get the business." They pay much for personality, believing that personality produces results.

Knowing all this, I often find myself "laughing up my sleeve" and wondering whether men are really in earnest, when they discuss the advisability of "cutting the overhead" to obtain "greater efficiency" by eliminating this personal contact. They say, "one man should visit each Classis to represent all the Boards." Economy is their only motive. They may be right, but I doubt it.

No business house, if it knows it, will permit any of its salesmen to carry side lines, especially when he is a salaried man. Even when he sells on commission the house does not like it. Why? Because divided allegiance is never productive of the best results. No man can sell stoves and silk dress goods at the same time, efficiently. Neither can one man efficiently represent the work of five Boards at one and the same time. He is bound to hold to the one, no matter how much he may try to avoid it, and neglect the others.

For fourteen years I have been eating, sleeping, dreaming and talking about Home Missions. That's my job. I am paid to promote and to live it. Other Board officers, I doubt not, feel the same

way. How then, can any one be expected to adequately represent any other cause than his own? Of course, we are interested in, and love the other causes; but they are primarily not our own. As Christians we try to love *all* people, but no one can ever become so dear to us as our very own.

No man can ever be thoroughly efficient, in any cause, unless it is the one great passion of his life. My own passion in behalf of Home Missions is sure to be felt wherever I go. I would not have it otherwise. Even my wife and children have caught the spirit of it. Harshly criticize Home Missions in their presence and see how quickly they will take up its defense! I am sure the same defensive results would obtain, if Foreign Missions were unfairly criticized in a similar presence. Consequently, I do not believe that anyone who devotes his time to the promotion of the work of one Board during eleven months of the year could adequately and fairly represent his own, with all the others, during the remaining month. Each cause, in my judgment, is big enough to warrant the presence of its own representative at the annual meetings of the Classes and Synods. And in addition to that, circumstances often arise that warrant the presence of several such representatives—especially at the Synods.

Economy is very often the primary motive that brings together several representatives of the same Board at the same meeting of a Synod. If the very few and precious minutes that are usually given them to speak about the all-absorbing problems which the Church itself has imposed upon them, were the sole purpose of their presence, then indeed, would it be a waste of time and money. There is another side to it. They need to know the mind of the Church and how can they get that without meeting their brethren face to face? It is not always expressed in the formal and too often non-committal actions of the Synods, but it is ob-

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## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan. Executive Secretary

#### AN OPINION ON GAMBLING AND LOTTERIES

THE City Solicitor of Philadelphia had some time ago advised the Department of Public Safety that it is not its duty to interfere in any wise in any instance with affairs conducted by churches or other charitable organizations, where there is a distribution by chance to donators solely for charitable purposes, assuming, of course, there be no disorder or other unlawful condition.

In view of this decision the Law and Order Committee of the Philadelphia Federation of Churches submitted this question to a law firm of the highest standing in Philadelphia, requesting an opinion. In answering the question, reference was had to the law prohibiting lotteries. The opinion defined lottery judicially as "any scheme for the distribution of prizes by chance and the purpose of the scheme whether charitable or commercial is no part of the definitions." The opinion concluded: "We are of opinion that our Courts would be compelled to enforce the prohibition even against lotteries for purely charitable purposes," and adds: "Whether the Department of Public Safety in the exercise of a reasonable discretion should as a matter of policy in enforcing the law initiate prosecutions against well intentioned citizens who conduct lotteries for laudable purposes is quite another question which lies in the field of practical administration rather than legal interpretation."

In communicating this opinion to the

pastors of the city, the Committee said: "The gambling habit is rife among all classes of society. It is demoralizing and illegal but because of its wide and open practice the law is ignored and the enforcement of legal penalties suspended. In gambling dens it is raided and prosecuted but in its more popular forms of betting and lotteries it is tolerated and practiced by men and women prominent in Social, School, Club and Church life. The gravity and danger of the situation is neither known nor appreciated by many who indulge in gambling. Because some amount of skill is exercised in certain forms of gambling, its real character is masked. The willingness of the possessors of the money ventured to lose their stake, does not exempt them from the immoral character of the act. When the risks taken are wholly dependent upon chance the act becomes clear and is a distinct moral evil. . . . The need of the education of our people in the ethics of gambling is evident and incumbent upon all moral leaders and especially the clergy. We suggest that a conference upon this subject be held at an early date at which time the legal, social and moral aspects of the subject should be discussed.'

While this matter primarily concerns the city of Philadelphia, the practice to which it refers is so widespread that we thought it might be of value elsewhere if publicity were given it.

#### CATHOLICS AND THE CHRISTIAN SOCIAL ORDER

A recent number of *The Social Service Bulletin* of the Methodist Federation for Social Service was devoted to the above subject, from which much of the information contained in this note is taken.

It may be *news* to some Protestant folks to hear that American Catholicism is giving timely and expert attention to

the social questions that concern the welfare of its constituency. "While many Protestant denominations have been starving their prophets of the new order, or have been giving them such niggardly financial backing as to seriously hamper their work within the denomination and to leave them quite unknown among the

masses, the American Catholic hierarchy has provided generous support for their most aggressive forerunners." America's entrance into the war the National Catholic War Council was organized as a central clearing agency for the church. This proved to be a very effective organization for its purpose, and following the war there was organized the National Catholic Welfare Council (now called Conference). It is a voluntary organization but it consists of 96 out of the 103 American bishops and hence is in a very real sense the voice and instrument of American Catholicism. This Conference has five departments of which the one best known outside of Catholic circles is the Department of Social Action, of which Father John A. Ryan is director of the section that has to do with industrial relations. department has a staff of experts who are given ample funds with which to carry on scientific research and then to give the results of their investigation to the church and the general public. It is from this agency that such timely statements are issued as the criticism of President Coolidge's economy speech which was widely broadcast over the radio, and the report on conditions following American occupation of the West Indies. In the former of these statements it was said (quoting from the INFORMATION SERVICE) that according to the President's program "only the taxpaying portion of the public should be beneficiaries of government solicitude," and, "it is well known that the President wishes the bulk of the reduction (of taxes) to be obtained by a very small proportion of taxpayers, namely, those who are in receipt of very high incomes. The burden which he would lighten does not rest upon the shoulders of the vast majority of the American people." In the report on conditions in the West Indies, among other important statements it was said, (quoting from the same SERVICE), "the United States Government should close the door it has opened in Haiti for the establishment there of a network of American-owned plantations which Haitian small farm-owners will be turned into peons and day laborers."

These statements may illustrate what an archbishop of the Catholic Church said, in explanation of his readiness to address a group of strikers whom some of the prominent Protestant leaders of his city had declined to meet: "In some parts of Europe our leaders have permitted the impression to get abroad that the Church is concerned chiefly with the interests of the privileged classes. do not propose to make that mistake in this country." Apropos, Cardinal Hayes, of New York, has appointed a priest to be his personal representative who will be expected to keep in touch with workingmen in industrial disputes and also will be held responsible for organizing study groups of priests and laymen in every parish of the diocese. This will mean that in a comparatively short time Catholics will be informed as to the teaching of the Church and will be far less likely subjects for jingo press-inspired hysteria as reactionaries seek to pin the label of radicalism or bolshevism on essentially Christian social and economic reforms.

## A CATHOLIC VIEW ON MUSCLE SHOALS

"The water power and manufacturing plants at Muscle Shoals should be retained by the Federal Government and operated for the benefit of the people. Leasing these properties to a private corporation would mean a considerable advance toward monopolistic control of the electric energy of the United States." This is the view of the Department of Social Action of the National Catholic Welfare Conference, as stated in a press "The best means of preventing a stupendous and destructive monopoly," it is declared, "would be government retention and operation, not only of Muscle Shoals, but of every other water power which the states and the Federal government now possess. Linked into one system, so far as possible, these sources of electric energy would provide effective competition with the privately owned plants. They would be much more effective than any system of government regulation, either state or To lease Muscle Shoals would national.

be a crime against the public welfare, far less excusable than the alienation of our anthracite and bituminous coal beds."—Information Service.

## WORLD BROTHERHOOD SONGS FOR PEACE, NOT WAR

A small folder containing three hymns—"A Song of Peace," "Onward, Christian Brothers," and "World Brotherhood," to familiar tunes, can be had by the publishers, Photo Flowers, 128 Orleans Street, Springfield, Mass., at the price of 100 for \$1.00. The first verse of each hymn, in above order, is as follows:

"The Son of God goes forth for peace, Our Father's love to show: From war and woe He brings release; O who with Him will go? He strikes the fetters from the slave,

Man's mind and heart makes free; And sends His messengers to save O'er every land and sea."

"Onward, Christian Brothers! Walking in the light
Of the life of Jesus,
Living for the right.
We are all united
By the love of Christ,
In His work undaunted,
Striving for the right."

"Our Father, God of Peace,
Make war for'er to cease
In all the earth.
Let peace with glory bless
All men with happiness.
May love all men possess;
And sing with mirth."

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tained through the heart to heart talks during the recesses and at the lunch tables. No Board officer is desirous wilfully of being out of harmony and so in this fashion his knowledge must be acquired. That knowledge may mean the actual saving of dollars or it may mean the spending of dollars in such a way that will save many more in the years to come.

For instance, the October meeting of our Board last year was set for Greensburg, Pa. Shortly before that meeting I left Philadelphia on a night train and arrived early Sunday morning in Toledo. After a hasty breakfast I took an interurban car and arrived in Bellevue, where I spent Sunday, making several addresses and ending the day with an illustrated Home Mission lecture. On Monday, I went back to Toledo, where I was met by our Missionary, E. S. Hay. The time was all too short for the conferences, all of which ended in a night meeting with the Building Committee of Grace Church. Financial plans and blueprints were thoroughly discussed and at midnight I boarded a train for Cincinnati, where Ohio Synod was in session. Dr. C. E. Miller, our President representing Heidelberg University, was there—no expense to the Home Board. Dr. Horning came from Chicago on his way to Greensburg. Dr. Schaeffer arrived on the scene from still another direction. Mr. Adams had been working in the rural districts of Ohio and behold, he appeared also! Surely here is "woeful waste"! But wait! All of these men were interlocked on committees that represented the expenditure of over \$200,000.00 in church buildings within the borders of Ohio, and the local representatives from Youngstown, Canton, Toledo and Columbus were all there for conference. How much was saved I do not know, but I am sure that had we not come together as we did it would have cost our Board about three times as much and would have likewise increased the expenses of the Churches interested, as well. great many other matters were attended to, but I think I have said enough to show that there was indeed some economy in our seeming madness.

About fourteen years ago, when I was elected Treasurer of the Board, we had assets amounting to \$293,576.34; we now have assets amounting to \$1,544,824.23. Our net worth then amounted to \$186,218.00; it is now \$871,555.92. This was not acquired by chance. It represents the fruit of the wise expenditure of time, money and energy by the devoted men upon whose shoulders the Reformed Church has placed the responsibility of looking after its Home Missionary enterprises and it could never have been accomplished had they remained in the office to save a few dollars of expense.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## CHRISTIAN SCHOOLS THROUGH CHINESE EYES

THERE has been recent agitation in China against the Christian Schools as carried on by the various Missionary Agencies. Why this should be so is hard to understand. Fortunately, our own institutions in China enjoy the confidence of parents and students, as also of the official class, and the best of feelings prevail towards the teachers, both Chinese and American. We may regard this as an evidence that our missionaries are in China with the sole motive of helping to give the Chinese that kind of training which will qualify them for the noblest service to the country of their birth.

It was a special delight to us to receive a clipping from the North China Daily, in which Prof. William Hung, Dean of the Men's College, Peking University, gives his estimate of the Christian Schools. Coming from a Chinese at the time of the present agitation against Christian Schools in China, it is most opportune, and it should be especially helpful to our Board in raising the \$100,000 for the Memorial Buildings for Huping Christian College. Let us do what we can to fulfill the dying wish of the lamented missionary, William Anson Reimert for a "Greater Huping."

We are pleased to publish the fine tribute Dean Hung pays the Christian

Schools in China:

"Among the most vigorous defenders of the Christian school quite a few are themselves not professed members of the Christian church. These non-Christian defenders of the Christian school make little or no note of the theoretical usefulness of Christian education in Chinese society. But invariably they point to the fact that the Christian schools are, as a rule, really better than the non-Christian schools.

"The conspicuous contrast is, of course, the regularity and orderliness of the Christian school as against the lack

of discipline which usually accounts for so much trouble in the non-Christian schools, the teachers are often poorly paid, studies are neglected, and sometimes the students go on strike or even beat their teachers. In the Christian schools, on the other hand, the funds come from abroad, and the teachers' salaries are paid when due. Control is in the hands of foreign teachers, and the students gradually become accustomed to discipline.

"Now, why does the Christian school have good discipline? Is the difference merely a difference of finance or of the nationality of the teachers? It is not. It is something deeper and broader. It is the entire life of the Christian school. Those critics who attribute the regularity and orderliness of the Christian school to arbitrary, material causes have misunderstood it, and have done Christianity an

in justice.

"The day is coming when the non-Christian school in China will have more funds, and when the Christian school will have less foreign control. None the less, the Christian school still will have a

unique and distinct life.

"Christian education differs from non-Christian education chiefly in the degree of emphasis on the right use of the right thing. Mankind has suffered much because some educated men have learned the wrong use of the right thing. What is the use of providing education to make the strong stronger, who feel no mercy for the weak? What is the advantage of teaching the rich to be richer, who will only rob the poor?

"The Christian college seeks to give the student a sense of responsibility for the welfare of others; to teach him the art of transforming his passion into power; and to equip him, not only with professional skill, but also with the wisdom to

use his skill for good."

## A HIGH HONOR TO A NORTH JAPAN COLLEGE MAN

Dr. S. Hatai, a former student of North Japan College, has been granted a prize for research in biology by the Imperial Academy of Japan. The Imperial Academy of Japan corresponds to the Royal Society of Great Britain, and is limited to a membership of sixty of the scholars of highest rank in the land. Dr. Hatai began his scientific career as a student in a Science Course carried on for a short time in North Japan College many years ago. Afterwards he went to America and took the degree of Doctor of Philosophy in the University of Chi-

cago. Later he was appointed on the staff of the Wistar Institute of Research in Anatomy and Biology in Philadelphia. There he has been carrying on scientific investigations for some twenty years. Several years ago he was called to start and head the department of biology in the Imperial University in Sendai, and has since then divided his time between Sendai and Philadelphia.

Dr. Hatai is a member of the Board of Trustees of North Japan College, and he and his family belong to the College

Church.—D. B. Schneder.

#### YOUTH AND IDEALS

SINCE my return home from the "twilight lands," yes, even before that, I have heard again and again that this goodly land of ours is fast "going to the dogs" because its youth does not, can not, will not measure up to the high ideals that 1925 mature America demands and needs. I do not add my voice, however, to that funereal chorus. Let me tell you why.

It was at a great conference in our capital city that a dominant note was sounded, a note that made vibrant the heart strings of every listener in that 6000 audience. That dominant note was not sounded by a veteran theologian, whose very name is pronounced with holy awe; not by a man whose wisdom is sought after in international conferences; nor was it struck by one competent to be a leader in interdenominational affairs. But it was struck, that dominant note, by a youth, fresh from his interneship and ready to go "over there" as a physician.

"When I left my Omaha job," said he, "after paying off my school debts, no less than twenty-four young men were after my job. Over there in that corner of China to which I am going, there are one million folks without a doctor. Dare I choose any other course? I am the fourth son of my mother. I am really her eldest now, as my three brothers are dead. And when I told her I wanted to go to China, SHE WAS GLAD."

1D. \* \* \* It was in North Carolina on Train 36. The dramatis personnae were but two—a University scientist and myself. And this is what he told me:

"I don't believe in these petting parties, youth though I am. Nor does my tongue glibly tell off idle compliments. But I test a girl and my tests are deliberate. I take her to a formal function to test out her at-easeness. To determine her sense of justice, of fair play, I put her in a position where but ever so slight a waver will reveal to me just what I want to know. I take her down to the slums. That pilgrimage tests her 'neighborship.' And finally I take her to a home where there are little children. That is my supreme test, her reaction to little ones, and theirs to her, for, in the last analysis, 'A little child shall lead them.'"

It happened in Pennsylvania's capital city. She, the eldest of an Abe Lincoln father and a wealthy mother eager to have her live the life of the 200 in a mansion on Riverside Drive—she, despite opposition on almost every hand (even her college mates refused to believe her in earnest until they learned of her sailing), went to Japan on a five years' contract to teach English and Music in a College for Women. And shortly before she sailed, she gathered together a happygo-lucky crowd of slum youngsters and took them up to her bungalow along the Susquehanna for an outing royal. And

among those to whom she bade farewell was the old colored woman who had oft-times been her standby at social functions.

\* \* \*

It was in a North Carolina district during a canvass for Catawba College funds. One voluntary contribution was fifty dollars, given by a mill worker, whose children, as soon as the law permits, must likewise go to the looms.

"I give this," said the weaver to the canvasser, "because Catawba College has always been a training ground for our preachers of the South. And we must have preachers. And even though I cannot give my own children a college education, I want the children of others to have that great privilege."

\* \* \*

It was just outside the "General Room" at the top of the stairs, in steerage quarters aboard a trans-Atlantic liner bound for New York. He was an Olympic champion boxer, a Rhodes scholar from a New England University, returning home on a short business trip after

more than two years' study at Oxford Law school.

"You know," said the boxer-lawyer "none of these squabbles about religion worry me in the least: Fundamentalism, Modernism and what not. Jesus came not to give us a creed, a dogma, a code of morals. He came but to give us Love and all that we need concern ourselves about is to 'love ye one another.' That's all."

Twenty-four applicants, one volunteer; tests four for the girl ideal; fifty dollars for other folks' sons and daughters; doing the work of two rather than living the life of the 200. With sons and mothers such as these, with daughters to measure up, and with fathers large of heart and heroic of soul—can, will America "go to the dogs"? And like a benediction, a blessing on all these, is the Yale-Oxford man's "Love ye one another," the very words of the Father of us all.

ALLIENE S. DECHANT.

Hanover, Pa.

#### THE WELCOME MEETING

(A letter written by one of the girls of the Higher Department English Course, Miyagi College, a first year student under Miss Louise Bolliger, telling of the welcome meeting for new teachers last fall)

Dear Miss Endo:

I was very sorry that you could not come to the welcome meeting last Monday. It was held at the domestic science class room. The tables were set as usual but the new teachers were in the center, so that we could see them well. On the tables were several vases of dahlias; some were crimson, some were pink and white, and the others were spotted.

At about three o'clock the meeting began with a hymn. Next was Miss Ara's reading of the Bible. Then there came my turn of prayer. It was for the first time that I had to pray in English. At the seventh period, immediately preceding the welcome meeting, I was thinking about this and was afraid and so I couldn't hear the teacher's words very well, but finally I made up my mind and

comforted myself that our heavenly Father would hear me through though I made mistakes in English. You can imagine how hard it was and how it was done in a little voice.

After Miss Kimura's welcome address the new teachers told us something about how they felt when they came to our school. They all said they were very glad, as if we were their friends.

Two Misses Bolliger are sisters and Miss DeChant is the former Miss DeChant's cousin.

The meeting was very happy and good, though we did not play any game. I hope you will soon be well and come back to school again.

Sincerely yours,

SUZUKO NEMOTO.

#### THE END IS NOT YET

MANY thoughts must be kindled in the minds of our devoted pastors and members as we approach the end of the "promotional" period of the Forward Movement on June 30, 1925. Surely no one in the Church would think for one moment that all efforts at attaining the original goal set by the Forward Movement Commission must abruptly cease by that date. If the rumors afloat are not misleading, a number of agencies in the Church have already made plans to carry on very vigorous campaigns until the meeting of the General Synod in May, 1926. And why not? I quote from the Report of the Special Committee at the last General Synod on the Forward Movement, as follows: "Unless this work does continue, the Forward Movement will have been in many respects, at least, a failure."

There is not a Board nor an institution in the Reformed Church that does not now need the full amount of its quota in the original budget of the Forward Movement. The men in business know only too well that instead of a lowering in the cost of living and of building materials and labor, the prices have been constantly soaring higher. This is especially true of the conditions in Japan and China. All the estimates of our Missions have been usually too low to take account of the rise in prices: I could easily cite any number of instances.

What all the Boards and institutions should stress after June 30, 1925, is the payment in full of all bona-fide subscriptions made to the Forward Movement since April, 1920, and to approach in a kindly spirit all the members who for one reason or another have paid nothing towards the Forward Movement. I cannot imagine that there is a large number among our loyal members who will refuse to help one or all of the causes, when the needs are properly made known to them.

That our missionaries in Japan and China are watching the progress of the Forward Movement is evident from the letters they write and the contributions they make, not to one cause but to all the causes. We have space for extracts from only two recent communications.

Miss Mary E. Meyers, a faithful













nurse in the Hoy Memorial Hospital at Yochow City, China, writes: "In reading the Outlook of Missions, January, 1925, I am reminded that the closing of the Forward Movement Pledges is near at hand. I am praying that there may be no disappointments and that the pledges may be paid in full. I was able to contribute a bit for this cause while I was in Salt Lake City and it seems I should do more. I have decided to ask you to credit my salary for the month of April to the Forward Movement."

Rev. I. G. Nace, of Akita, Japan, writes: "Our home is a great comfort and satisfaction. We are most grateful to those who made it possible. We hope it may stand in this great unchristian area for that which is highest and best for vears to come. The Forward Movement has not failed, after all, even though the goal originally set is never reached. Our very presence and this new home here in Akita are largely the result of the impetus created by the Forward Movement. When I challenged the little congregation in Connellsville to over-subscribe its quota five years ago I never dreamt that we would live in a house provided by those very contributions, five years later."

Knowing as I do that one member of the Board of Foreign Missions paid \$25,000 towards the Forward Movement. others lesser amounts and other members each \$1,000, with the many self-sacrificial offerings from our devoted missionaries in Japan and China, should I not as Secretary challenge anew all the members of our beloved Church to render their help now in the Completion Year of the Forward Movement? This is also the Two Hundredth Anniversary Year of the planting of our Church in the United States. It behooves all of us to study our present opportunities in the light of our past achievements and improve them. There is a bright future for our denomination. We are just beginning to grow. The Forward Movement period has been a testing time for the Church. We are now looking at one another with clearer vision. The Boards and institutions have never been so united in the accomplishment of a God-given task. We are not only a stronger but a better Church. The end is not yet.

ALLEN R. BARTHOLOMEW.

## MIYAGI COLLEGE LEAVENING THE LUMP

Rev. Allen K. Faust, Ph.D.

MIYAGI GIRLS' SCHOOL, founded thirty-nine years ago in Sendai, Japan, has now become Miyagi College. The five-year high school course is continued as heretofore, but the four separate courses in the higher department have now all been raised to collegiate grade. These courses are: Bible Training, Domestic Science, English Literary, and Music. As soon as the addition to the College Building will be erected, we have very good reasons to believe that the Japanese Government will grant to the graduates the privilege of receiving, without examinations, licenses as teachers in public high schools. For the furtherance of the primary object of the College the value of such a privilege can hardly be over-estimated. It would open splendid opportunities for our graduates to live their lives in many important centers and show the reason for the faith that is in them. The aim of the School is now, as it always has been, to furnish Japanese girls with a thorough general education, in harmony with the principles of Christianity, and to train young women in body, mind and spirit to fit them for serving God and their fellowmen efficiently.

The fear with which the Japanese people formerly viewed Christianity has been almost totally removed. Today applicants for entrance to the College literally come in streams. Sometimes there have been six times as many qualified candidates as our accommodations would allow us to admit. For the last four or five years admission to Miyagi College had to be effected by means of competitive entrance examinations.

In March of this year, seventy-six students were graduated from the two departments, and one hundred and fifty new students were admitted. The number of students in the school is almost 500, and the total number of graduates is just about 700. Ninety-five per cent. of

the graduates of the high school department are baptized Christians when they leave the school, and about fifty per cent. of those that graduate from the college department. The faculty of the school consists of thirty-nine teachers; ten of these are Americans and twenty-nine are Japanese.

To the many friends of Miyagi College it will surely be interesting to see from what classes of society the students come, and to know what the graduates are doing after leaving the College. Is Miyagi College really an effective means for leavening the Japanese lump? Based on a careful investigation made by me several years ago, the students in the school came from families as follows: Government officials, 51; merchants, 42; farmers, 42; various companies, 34; teachers, 24; doctors, 21; military officers, 9; bank clerks, 9; civil service clerks, 6; lawyers, 6; pastors, 9; retired people, 37; miscellaneous, 30. It is worth while to reread this list and then try to visualize just what strata of society the school population represents.

Now, what have the graduates been doing?—"By their fruits ye shall know them," is a criterion at once Christian and intensely practical. Let the record of this institution stand or fall by this test. The following list will give the reader some definite idea on this matter: Christian workers, 184; wives of ministers, 32; teachers, 50; wives of teachers, 36; doctors, 2; wives of doctors, 22; wives of military officers, 17; wives of Government officials, 23; died, 29. The rest are in business, in higher schools, or helping in their homes. The graduates are spread all over Japan. Ten are in America, one in Hawaii, one in Brazil, four in China.

Circles of influence are created by all of the Christian homes thus built up. Homes such as these are the strongest forts of a nation. By God's blessing Miyagi College is fast increasing the number of these circles.

The pictures of a few of the graduates, selected at random, are given herewith.



The above group shows the Miyagi College girls who were members of my Bible Class which was held in our home after school hours, Friday afternoons. Because of limited room, I could extend the invitation only to those students of the two upper English Collegiate Classes, and every Friday afternoon we had an hour of quiet, helpful study of various Bible topics, with prayer and hymn-singing intermingling. Most of these students are graduates of our High School Department and the large majority of them are Christians, only a few being non-Christians; but because the attendance of this class was entirely optional and had nothing whatever to do with the school curriculum, I felt that those who came really wanted to come even though some of them had not yet accepted Christianity.

Each year after graduation, the personnel of the class naturally changed, and often I received letters from girls who had been members of the class, in words like these: "Every Friday, my heart is with you in the Bible Class." "Each week, I miss the Friday afternoon Bible hour in your home." "Oh, that quiet hour of the Bible Class—how I at times long for it but I am trying to do what I can for the girls I am teaching in this Government school, to carry on the influence of that hour and all it meant to me."

We therefore see from such sincere expressions of the heart that these girls, too, are continuing to "leaven the lump" in their respective homes and in the schools where many of them are now teaching.

MRS. ALLEN K. FAUST.

O Lord of heaven and earth and sea, To Thee all praise and glory be; How shall we show our love to Thee Who givest all? Mean are all offerings we can make; Yet Thou hast taught us, Lord, If given for the Saviour's sake, They lose not their reward. Last November, a little group of Miyagi College teachers went on a day's picnic to the beautiful Pine Islands in Matsushima Bay near Sendai. Below one sees that little group with Miss Louise Bolliger at the extreme left standing with three of our Japanese teachers, and her sister, Miss Aurelia Bolliger, who has been in Japan three years and is now teaching in our English Collegiate Course, and is also a member of the Miyagi College Board of Managers.

These Japanese teachers are graduates of our School, from the High School and College Courses, and two of them are now valued music teachers in Miyagi College, and the third is one of our efficient teachers in English and Bible; but beside the earnest work they do in the classroom, they are some of our girls who by their active Christian lives are helping to "leaven the lump."

Of Miss Louise's death, one of the above Japanese teachers wrote me the following: "Pen cannot tell all of her sweet life nor can words tell the sweetness of her character that was felt by everyone. We are grateful for the deep impression of her character, and that God sent her to us and that we were with her even though for only one short half year. Yes, Miss Louise has left us a long sorrow but an ever-living influence."

Mrs. Allen K. Faust.



This is one of the twin sisters who are graduates of the High School Department. She is the granddaughter of the former Governor General of Formosa. This lady's grandfather and also her father belonged to the nobility and had the title of Count. She is married to a successful business man. The picture shows the bride and the groom in their wedding garments.





This is the picture of a very faithful graduate of our High School, the Bible Training, and the Music Courses. She did Sunday School work for many years, was organist in several churches and for a long time was a successful teacher of music in her College. She is married to the chief Japanese official on Saipan, one of the Marshall Islands, in the South

Sea, where their new home was established last year.

Last year, Miss Helen Parkhurst, of New York, the renowned founder of the Dalton Laboratory Plan in education, was invited by the Japanese Government to lecture before the educators in Japan in explanation of her system of education. Her engagements brought her to Sendai, and while there she was entertained in our home. She gave an address in Miyagi College and inspected the work of the school. Last month I saw her in Philadelphia. At that time she said, "I can never forget the immense difference between the hopefully happy faces of your Miyagi College students and the faces of the students in the other schools that I visited. You could see souls in the expression of your girls." This is an unsolicited testimony by a disinterested person of international fame.

This is the daughter of a well-known lawyer and judge of Sendai. She has been the efficient secretary to the president of Miyagi College and a very helpful helper to his wife. She is married to a Government Railroad expert, who was sent around the world to study the railroad systems of the different countries. This fine family now lives in Tokyo.





Here is shown a group of graduates who are residing in Tokyo. About one hundred alumnae are living in this city and its environs. They have formed a branch Alumnae Association which holds several meetings a year. The outstanding characteristic of these one hundred daughters of the College is that the great majority are active, earnest Christians. They all occupy honored positions in society. One of their number is the wife of a governor. When last November we were passing through Tokyo on our way to the United States, we accidentally met in a restaurant the graduates in this picture. There was great surprise on both sides—which was deepened when the ladies heard that we were about to return to America. They took us to a photographer's, and the above picture is the result. The lady to my right graduated in 1894, thirty-one years ago. She is the wife of a doctor, and has grown-up sons. She is an officer in our Kanda Church in Tokyo. Most of the others are married and are radiating the Christian spirit of their Alma Mater.

Members of the Reformed Church in the United States, I know of no more promising opportunity for making one's life and money count for man and God, than by making investments for the building up of Christian homes in Japan. No home is truly Christian unless the mother is Christian, and the very best agency that the Reformed Church has for preparing Christian mothers for Japan's coming generation, is MIYAGI COLLEGE. The Trust Company of the Kingdom of Heaven pays large dividends, and it pays them in perpetuity.

#### OUR MAILING LIST

Please note that the mailing list of The Outlook of Missions is closed on the 15th of each month for the issue of the following month. For example, changes of address or in the expiration date, also names of new subscribers received on or before the 15th of January are included in the mailing list of the February number.

## UNMET FORWARD MOVEMENT NEEDS FACE REV. AND MRS. J. G. RUPP ON VISIT TO THE TOKYO-SAITAMA FIELD

BECAUSE they had been held up by bandits in China, Rev. and Mrs. J. G. Rupp advanced their schedule and came to Japan about five weeks ahead of time, arriving in Tokyo in the morning of December 26, 1924. This experience with bandits, added to the fatigue of six months and a half of travel, caused them to heave deep sighs of relief upon reaching a country where person and property are safe and where one can travel in comparative comfort.

The resident missionary had an appointment to preach the following Sunday at Koshigaya, Saitama prefecture, and baptize five young men. Mr. Rupp went along and did the preaching. He thus was the first American to preach the Gospel message in the new church building at Koshigaya.

With a view to visiting the northern points in our territory before the daikan ("great cold") set in, the Rupps decided to leave Tokyo for the time being, to return a little more than a week before sailing for home. On February 13th, this return trip was made according to schedule, and the succeeding ten days were a busy time indeed.

On Sunday morning, February 15th, Mr. Rupp preached to our Kanda congregation, which still worships in the "barrack" erected after the total destruction of the church building by the great earthquake-fires of September 1, 1923. In the afternoon our three Tokyo congregations tendered a formal welcomereception to Mr. and Mrs. Rupp at the Y. M. C. A. Hall, which is near the Kanda Church.

Business connected with steamer and railroad accommodations for the trip to America occupied a part of the forenoon of Monday, February 16th. Then in the early afternoon the Toyko Ministers' Association held a reception for Prof. Harry F. Ward, of Union Theological Seminary, New York City, and Mr. and Mrs. Rupp. This function was held in the auditorium of the Insurance Association Building. Bishop Uzaki, of the Japan Methodist Church, delivered a very cordial welcome address. Prof. Ward then responded and spoke at length on the changes in the social order that our own times need. After this lecture, all retired to the restaurant in the building and partook of a good luncheon Re-assembling in the auditorium, the ministers listened with close attention to Mr. Rupp's address on "The Religion for 'Today," which was well received.

After the close of the reception, Mr. and Mrs. Rupp, accompanied by Rev. Kunio Kodaira, pastor of Kanda Church, and the resident missionary, went to Hibiya Park to look at the early plum blossoms and some of the earthquake refugees' shacks still remaining in the Park.

On their way back to the missionary's home, a wide detour brought the Rupps to the Azabu

mission. They were greatly impressed with the splendid location of the fine lot that was purchased at what now appears as almost a trifling cost. A large tract of land in the immediate neighborhood has been divided into building lots, on which will be erected homes of the better type. The mission is thus being supplied with a good class of people to evangelize, so that the prospects for building up a vigorous congregation are excellent. A suitable church building here is a crying need.\*

Through Rev. Hironari Senoue, pastor of Azabu mission, tickets of admission to the House of Representatives for Mr. and Mrs. Rupp, as well as for the resident missionary and his wife and Mr. Senoue himself, were secured from one of the members. At the time when we availed ourselves of this opportunity to visit the Japanese Diet (early Tuesday afternoon, February 17th), the subjects under discussion were not of an exciting nature, and the speeches that we heard were delivered with dignity and deliberation.

Leaving the Diet long before adjournment, Mr. and Mrs. Rupp then went to the home of Miss B. Catherine Pifer, who lives in the little suburban village of Kita Arai. An interesting meeting was held in Miss Pifer's home, at which Mr. Rupp delivered an address. Miss Pifer is greatly interested in the project of securing a lot and building a church for the small congregation in the rapidly growing town of Ikebukuro, a suburb of Tokyo destined to be annexed by the city in a few years. This town is an important railroad centre, and a tremendous population is clustering about it.

Coming back to Tokyo Wednesday afternoon, February 18th, to meet by appointment Miss Yasu Takazawa, formerly a teacher in Miyagi College, Sendai, the Rupps spent the rest of the day at home.

The following day (Thursday, February 19th) was a very busy one. First of all, an early trip was made to Omiya,\* a rapidly growing railroad centre about seventeen miles north of Tokyo. Our Mission has been operating at that place for many years. For a long time practically no progress was made, but the work was at least kept up. Some years ago, Rev. Kikutaro Yoshida, a former protege of Rev. William E. Hoy, D.D., and a graduate of the Theological Seminary at Lancaster, Pa., settled in Omiya, and now the congregation, though not large, is in a healthy and vigorous condition. However, Mr. Yoshida has about reached the limit of his success under existing conditions. Services have been held in a rented house, in which the pastor and his family and the woman evangelist make their home. The landlady occupies the other end of the building, where she conducts a sake The woman evangelist's (rice beer) shop. room is immediately above, and in summer the heat and sake fumes make life a burden to her.

Mr. Yoshida, concluding that it would not be right simply to wait until the Board of Foreign Missions would be able to buy a lot and erect a church building and parsonage, decided that he and the little flock must do something to help themselves. He found a house for sale at a moderate price, and he and the congregation decided to borrow money, buy the house and renovate it, so that it could be used temporarily both as a parsonage and a place of worship. It took Mr. Rupp but a very short time accurately to size up the situation. He then volunteered to raise \$500 in America for the purpose of enabling Mr. Yoshida to carry out his plans for a temporary plant. Until the money comes from the United States, the project is to be financed largely by means of a loan from a private source. It is almost needless to say that this entirely voluntary move on Mr. Rupp's part brought great joy to the pastor and people of the Omiya Church, and also to the missionary-in-charge.

Coming back two stations, the Rupp party got off the train at Urawa,\* the capital of Saitama prefecture, where our oldest preacher, a pioneer, Rev. Kametaro Yoshida, works. This town is having a phenomenal growth, which has had both a good and a bad side. Increase of population has stimulated the demand for disreputable tea-houses. These evil resorts invaded the neighborhood in which our preaching-place was located and, especially at night, decent people hesitated to attend the services. Finally we had to remove to the opposite end of the town. However, such removal is but a temporary expedient. The congregation cannot grow normally unless it has a suitable plant. Hence, for some time the pastor was on the look-out for a well located lot. Finally a woman belonging to the congregation told Mr. Yoshida that her hus-

band had land in the newly developed part of town that he would be willing to lease to the church at less than the current rate. This lady at one time was dangerously sick. Mr. Yoshida visited her and prayed for her recovery. She got well and in gratitude she persuaded her husband, who is not a Christian, to favor the church in the matter of land. He will not sell, but is willing to make a reduction of 30% in the ground-rent. It is contrary to our Mission's policy to erect church buildings on leased land, but the particular lot finally picked out was so extremely desirable in every way that, in order to prevent it from falling into other hands, the missionary-in-charge at his own risk leased the lot, in the hope that his Japanese and American colleagues would in time gladly vote to take over the lease. Since then everybody who has looked over the situation has highly approved of the lot and the Joint Evangelistic Board at its last meeting agreed to take over the lease and reimburse the missionary! It is believed that in time this splendid lot can be bought. When Mr. Rupp saw it, he urged quite emphatically that we keep a hold on it.

But the inspection of the Urawa Church lot was an incidental matter. What took the party to the town was a welcome-reception arranged by the workers of Saitama prefecture—pastors and their wives, woman evangelists and kindergarteners. All but two of the workers attended, and several laymen also were present. Rev. Kikutaro Yoshida, of Omiya, delivered the address of welcome in English, and Mr. Rupp responded in suitable style, urging the workers and people to continue faithful, in the assurance that final triumph will be theirs. Then a Japanese luncheon was served. This consisted of a large bowl of eels and rice for each person—a great delicacy in Japan—cakes



Temporary Home of Kanda Church, Tokyo, Following the Earthquake of 1923

and candy. As a memento of the occasion, a photograph of the group was then taken.

Because of an engagement at the Tokyo missionaries' home that evening, the Urawa visit had to be cut short. For a long time a search has been made for a suitable lot on which to erect the proposed new church building for the Kanda congregation. Recently the practical interest of Mr. Chokuro Kadono, now a partner in the great Okura Company, was secured. Mr. Kadono, when a student, lived for a time in the home of Rev. J. P. Moore, D.D., who for years was missionary-in-charge of the Tokyo-Saitama work. For the sake of old associations, Mr. Kadono has given much of his valuable time to searching land for us. He and his wife came to supper at the missionaries' home Thursday evening, February 19th, and thus met Mr. and Mrs. Rupp. The Kanda Church lot problem was thoroughly investigated and certain points agreed upon for further inquiry.

Friday, February 20th, was spent in attending to final business matters, shopping and calls.

Mr. Rupp had an appointment with the Foreign Minister, Baron Shidehara, for four o'clock Saturday afternoon, February 21st. He went to the Foreign Office at the designated time, but, the Diet being in session, the Minister was unable to keep his appointment. However, the vice-minister (Mr. Debuchi) met Mr. Rupp and accorded him a cordial reception. Mr. Debuchi, replying to his visitor's greetings and assurances of America's goodwill toward Japan, expressed among other things his appreciation for what missionaries had done for his country, stating that he himself, in his student days, had been under the instruction of Rev. E. R. Miller, D.D., and his wife, of Morioka, missionaries of the Reformed Church in America, now deceased.

In the evening of the same day (Saturday) there was a conversazione in one of the rooms of the city Y. M. C. A. Hall, attended by the officers of Kanda Church and others representing our constituency in Tokyo. Mr. Rupp

challenged his hearers to co-operate in making it possible for the Kanda Church to secure a new lot and church building. The people responded by promising to do their best. On a previous occasion the pastor of Kanda Church told Mr. Rupp that he believed it possible to raise Yen 20,000 toward the project—Yen 10,000 in Tokyo and the rest elsewhere.

Sunday morning, February 22nd, Mr. Rupp preached at the Koishikawa Church, the only one of our Tokyo congregations that is self-supporting. He was greatly pleased with the fine appearance of the Sunday School children and the church members, and also with the prevailing good spirit.

Final good-byes were said Monday afternoon, February 23rd, when Mr. and Mrs. Rupp set sail from Yokohama for San Francisco in the fine steamer "President Cleveland." No doubt, they felt immensely relieved at having so nearly completed their long and dangerous travels. It was indeed a strenuous trip that they undertook last June, and to have reached their final port of departure in good health, albeit pretty well fatigued, was surely great cause for gratitude to a protecting Providence.

Personally the writer is glad that Mr. and Mrs. Rupp were able to visit the Foreign Mission field again. In the eight years that elapsed since their previous visit, great changes have taken place, and our friends had eyes to see that much progress had been made in missionary work. It is a great encouragement to the workers on the field to be assured by such persons that our efforts are actually producing results. On the other hand, the visitors themselves must now feel that the progress they have personally witnessed has justified the sacrifices and offerings of the Reformed Church people in the United States, and the prayers, struggles and even anxieties of the Board of Foreign Missions.

#### HENRY K. MILLER.

\* Azabu, Omiya and Urawa are only a few places of several score awaiting help through the Forward Movement.

#### BOARD OF FOREIGN MISSIONS

#### Comparative Receipts for the Month of April

		1924			1925			
Synods	Appt.	Specials	Totals	Appt.	Specials	Totals	Increase	Decrease
Eastern \$	9,678.54	\$3,121.06	\$12,799.60	\$25,788.20	\$4,078.25	\$29,866.45	\$17,066.85	
Ohio	4,038.33	1,010.06	5,048.39	11,981.32	2,882.70	14,864.02	9,815.63	
Northwest	248.86	165.14	414.00	158.16	122.71	280.87		\$133.13
Pittsburgh	3,050.00	423.22	3,473.22	2,560.80	301.80	2,862.60		610.62
Potomac	7,730.06	1,436.32	9,166.38	12,212.21	2,552.45	14,764.66	5,598.28	
German of East.	415.75	208.80	624.55	696.16	151.93	848.09	223.54	
Midwest	1,417.30	647.24	2,064.54	2,519.41	1,060.61	3,580.02	1,515.48	
Bequests		7,000.00	7,000.00		1,500.00	1,500.00		5,500.00
Annuity Bonds		1,500.00	1,500.00		1,000.00	1,000.00		500.00
W. M. S. G. S		4,113.09	4,113.09		4,251.57	4,251.57	137.48	
Miscellaneous		35.00	35.00		95.59	95.59	60.59	
Totals\$2	26,578.84	\$19,659.93	\$46,238.77	\$55,916.26	\$17,997.61	\$73,913.87	\$34,418.85	\$6,743.75
•					Net Incr	ease	\$27,675.10	

#### BOOK REVIEWS

Rural Life, by C. J. Galpin; Rural Social Problems, by C. J. Galpin. Published by the Century Company, N. Y. \$2.00 each.

If I were looking for a pair of books that present the whole of rural life, first in a general way and then in a more specific way by treating special problems with more detailed study, I would choose the two books named above, written by the same author. Dr. Galpin, formerly of the University of Wisconsin, and now in charge of the Division of Farm Population and Rural Life of the U. S. Department of Agriculture at Washington, D. C., has had a very broad training for the production of these two fine books, and is a real authority on rural life and in a big-hearted way loves rural folks. His is an attempt to understand farmer people and to interpret for them and to them the increasingly difficult social problems which the farm family and the rural community must face and solve.

In "Social Life," which was published in 1918, Dr. Galpin pictures for us the general back-ground of rural social life and analyzes the rural life problem. He analyzes the farmer mind interpreting the reasons why farmer folks react as they do to varying conditions. He points out the place of the farm mother in the development of real personality in our farm boys and girls and deplores the fact that such a large amount of physical labor is required of the farm mother because of lack of modern household conveniences and a faulty ideal as to the duties of the housewife. This prevents her from exercising to the full her God-given powers to guide the farm boys and girls into ideals of right living and from giving to them the time necessary to making the household a real home where the children will want to stay and to which they can invite their friends. He points out the fact that the most important farm crop is the boys and girls and that the farm business should be so organized as to allow for them the greatest and best development and training for the most satisfying and serviceable life. He discusses the high school, rural social centers, country clubs and country fetes, and describes in a delightfully interesting way the programs and com-munity effort of quite a number of successful clubs and centers. The book is worth getting for these valuable illustrations alone, but it is so full of additional good material that this does not serve as a sufficient reason for its purchase. Dr. Galpin devotes a chapter to the description of successful Farmers' Churches which have seen their responsibility in the community and have met it. Another chap-ter deals with timely social surveys of rural life, many of which Dr. Galpin conducted himself, which are extremely helpful to the rural social engineer. A final chapter consists of study problems for each of the preceding chapters in which an attempt is made to relate the material to the local field of the reader. In other words, the book is not only

a narrative of human interest stories of rural life and the statement of fundamental principles of rural sociology, but it is a guide to the practical application of these principles to local conditions in any rural field. It is a delightfully written book and as interesting as our modern best sellers in the realm of fiction.

Rural Social Problems is a more recent book written by Dr. Galpin after several years' experience in his present position where he was privileged to make social studies and surveys of all kinds throughout rural America. A more detailed treatment of specific rural problems is made in this volume and in many cases the conclusions and recommendations are based upon statistical analyses of the conditions to which they pertain. It is as delightfully and interestingly written as Rural Life. It very logically follows up that volume and goes a step further with the rural life problems. The chapter headings are as follows:

The Frontier in American Life.
Why Farmers Think as They Do.
The Farmer's Standard of Living.
Some Problems that Confront Farm Women.
Where the Farm Family Trades.
Landlords and Farm Tenants.
Agriculture and High Schools.
Agriculture and Hospitals.
Agriculture and Churches.

Can the Farm Family Afford Modern Institutions?

Replanning the City as a Place Not to Live In.

Defending Farm Life.

Movement of Population To and From Farms.

Rural Life in American Art. The Coming Rural Municipality. Sources of Rural Hope.

Dr. Galpin has made detailed studies of all these situations treated in these chapters and writes from a wealth of information and knowledge of these subjects. Every rural pastor, Sunday-school officer and teacher, elder and deacon, and all others who are interested in a better rural life ought to read and study this book.

Both these books should be in every rural pastor's library and in the worker's library of the church and Sunday-school. The writer has made and is still making a close study of these books and finds a wealth of information and inspiration in them. Our loan library at the Lancaster Seminary contains both these books. Write for them and read them. I am sure that after doing so you will want to have a copy of each for your own so that you can refer to it frequently when facing specific problems in the community in which you live.

RALPH S. ADAMS.

# The Woman's Missionary Society Flora Rahn Lentz, Editor, 311 Market St., Bangor, Pa.

#### BEST INTERESTS OF OUR COLLEGE GIRLS

IN thinking of the best interests of our college girls we intuitively think of the Dean. In presenting this special College Girl's Issue we take the opportunity of speaking of three Deans of Women who have recently come into close relationship with our denominational work.



ELIZABETH Brett White

Elizabeth Brett White, Ph.D., was brought as Dean of Women to Ursinus College last September. Her presence and influence have had a fine, stabilizing effect on the activities of the girls. With a background that includes study abroad as well as in the largest universities of this country and two years in an important position with the Board of Home Missions of the Presbyterian Church, she is able to direct the girls into habits and ambitions which have permanent value.

Miss Alice Hill Byrne, Dean of Western College for Women, Oxford, Ohio, is a member of the Reformed Church. In the work of Miss Byrne and Miss White we find an excellent illustration of putting Kingdom Work ahead of denominational advantages. Miss Byrne, a member of the Reformed Church, in a Presbyterian College and Miss White of the Presbyterian Church in a college of the Reformed Church!

We are gratified to read in Who's Who, of Miss Byrne as an educator, but this is cold fact compared with the intimate relations which have recently come through her interest in seeing Miss Persis Schramm, a graduate of Western College for Women, missionary elect from our Foreign Board to the United Mission at Baghdad.

Miss Byrne is closely related through marriage to one of the most widely known minister's families in the East, Dr. Henry H. Ranck, pastor of the Roosevelt Church, Washington, D. C. Miss Byrne will spend next year abroad in study and travel.



ALICE HILL BYRNE



ESTHER SWIFT LYMAN

Miss Esther Swift Lyman, Dean of Cedar Crest College, Allentown, Pa., attended both Mt. Holyoke and Oberlin College, being a graduate of the latter institution.

She has had wide experience in girls' camps, and the work of the Y. W. C. A.

She became acquainted with the spirit of Cedar Crest three years ago when she served in the capacity of Dean of the Preparatory Department. Her liberal training, wide sympathies, and earnestness of purpose qualify her to an unusual degree for the work of Dean of Women.

#### HEIDELBERG'S DEAN

Miss Park, Dean of Women of Heidelberg University, has a part in the preparation of a large number of missionaries to the foreign field. Heidelberg University, in comparison with our other denominational institutions, has the largest number of alumnae on the mission field.

During this year, Dean Park has contributed generously of time and talent toward the successful celebration of the Seventy-fifth Anniversary of Heidelberg University. She is the author of the historical pageant. By many of the interested friends, the presentation of this pageant is looked upon as the magnet in the celebration. In the carefully prepared episodes, the alumni and students will enact the distinctive periods in the progressive development of the University.



MARY I. PARK

#### THE "HOOD SPIRIT"

A decided "Hood Spirit" is making itself felt throughout the states bordering Maryland. There is scarcely a community of any size in these states without its "Hood College Group." We recognize "the spirit" as we see the women and girls of each group at work. As students they seem to have caught the beauty and music and enthusiasm of the masters and now they are interpreting it in other schools, in community work, in homes.

Every organization has someone—in college it is the Dean—who gives the impetus. Much of the "Hood Spirit" has its springs in the person of the Dean, Miss Sara C. Lovejoy, who has brought to Hood something of Mount Holyoke, of Columbia, Pennsylvania State College, and Lake Erie College. To assimilate the best from each experience in life is a fine art: it is that art which colleges regard as essential in their Dean. The art of living is emphasized in the life at Hood.

#### THE "GREAT DIVIDE" IN LIFE—THE CAMPUS YEARS

FOR the sixth year we have come to the June Outlook of Missions with more than the usual pleasure of preparation, because this is the number devoted to the special interests of our college students. The church looks to the college for its ministers, Christian workers, deaconesses, missionaries, teachers and other leaders. No topic of greater moment than the status of college life can be found for the pages of a missionary magazine.

The two editorial articles, "World Christians on the Campus" and "The Hopefulness of Campus Restlessness," present a picture, complete as possible in a brief space, of some forces at work on the college campus—forces which are molding the men and women who will

"carry on" when the obituaries of today's workers shall have been written and the "At Rest" chiseled into marble.

The articles were written by student secretaries who have been intimately associated with hundreds of students in many States, students in modern, well-equipped State Universities, in colleges rich with endowments of money and tradition, backwoods colleges where a complete edueducation can be obtained at \$18.00 per month—colleges which close in May in order to allow the student to work on the farm, and open in August because it is cheaper to feed the students from the garden than the tin can.

They have seen enough of student life to appreciate the constructive elements at work on the campus and to be grieved over loose ends.

#### WORLD CHRISTIANS ON THE CAMPUS

"To be alive in such an age" is a challenging responsibility for those of us who call ourselves Christians. We face a world no longer made up of "isolated units of geography, race or religion," but one in which there is a constant interplay of lives and ideas.

Can we interpret this "interaction of life" throughout the world today in terms of Christ's ideal—the Kingdom of God? Has Christianity the same positive message it has always had for a bewildered humanity, and, if so, how can Christian college students relate themselves to that enterprise of the Church whose chief concern is the world-wide spread of such a message?

The Christian World Education Committee of the Council of Christian Associations has recently issued a little booklet entitled "Voyages in Understanding," in which college students are divided into four groups:

(a) Those who have no world outlook.

(b) Those who have some interest in world affairs.

(c) Those whose interest is vital and who are trying to find their relation to world problems.

And (d) Those who, having decided what that relation is, desire preparation for specific forms of life service.

Our task in the light of this classification is analyzed as follows:

(a) To creat a consciousness of membership in a world society.

(b) Create a sense of responsibility for expressing world consciousness in one's own immediate campus relations.

(c) Show the relation of Christian

enterprises to world problems.

(d) Supply facts which will enable the individual to discover his relation to such enterprises.

And (e) Suggest projects whereby students may share these ventures in world

friendship.

With this five-fold responsibility for a four-fold constituency, our hands are pretty full and the immensity of it all rather staggers us. At the same time, however, "the charm of the impossible" beckons alluringly and on many campuses we find adventurous spirits making valiant attempts to transform provincial thinkers into Christian world citizens. The following bird's-eye view of a few such campuses, showing the methods used, may be of interest to those who are facing new responsibilities along this line.

A year ago the World Citizenship Club at Vassar, acknowledging its ignorance about people in other lands, started out with the slogan, "Ye shall know the

truth," and organized nine undergraduate groups to study conditions in the following countries: China, Japan, India, Syria, Persia, Africa, Latin America and the United States. The leaders of these groups were provided with three books each; one a general survey of the country by an author not connected with mission activities, one a general survey of the country by an author connected with mission activities, and the third a biography of some missionary at work in that country. Leaders were picked for their personal enthusiasm, fair-mindedness and persistence and each was given an assistant with a definite interest in missions. To quote from their report: "The African group began by learning to draw maps of Africa, continued with attempt to reconstruct Central African village life, and ended with an unexpected written examination given by an intrepid leader. The Syrian and Egyptian groups combined to discuss the life of children in Moslem lands; the Indian group set out to discuss religious beliefs in India, got lost, and had to start all over again; the United States group took up the industrial question, etc. Later all the groups came together every fourth meeting to discuss some big subject, such as "The Effect of Western Industrialism on the East,' or 'What Have Missions Accomplished?' each group throwing light on the subject from its particular country." The value of such a program, they felt, consisted in its power to rouse a sense of human need the world over, at the same time presenting and bearing witness to Jesus Christ as the fulfiller of human need, and to missions as one of His ways of working.

This year practically the same plan was tried, the emphasis being on the most urgent problems with which students in each country are faced, the solutions being tried—their nature and effective-One hundred and forty girls enrolled and two interesting joint meetings were held the first semester. In addition to these groups there have been four or five talks on New Ways and Days in Foreign Missions, by Professor Hill, and an informal International Club has been started for the purpose of better acquaintance with the foreign students on the

In Coe College, Cedar Rapids, Iowa, for the past few years one week each fall has been set aside as World Fellowship Week. Each day is devoted to a different country, appropriate chapel talks are given, Oriental menus are served at dinnertime, a missionary pageant is presented, the campus is dotted with posters giving information about missionary work and opportunities for service, and each professor is requested to give at least ten minutes of his class time to showing some connection between his subject and missions. Later in the year there is an annual campaign for funds to support the

work of Coe in the Philippines.

Mount Holvoke and Smith have had a very interesting time this year keeping in touch with the work of their alumnæ on the field, especially those working in connection with their sister colleges, Madras and Ginling; and Oregon Agricultural College has projected its Home Economic interests across the Pacific in a most venturesome way. It was in 1922 that Dean Ava Milam and Miss Camilla Mills, of Oregon, sailed for China. Their plans, according to reports of this fascinating experiment were as follows: For the first year Miss Mills was to devote her entire time to the study of Chinese, while Dean Milam traveled through China, making an intensive study of Chinese Home Life. The second year Miss Mills would continue her language study and help Dean Milam to outline the beginnings of a Home Economics Department at Yenching College, Peking, China, Dean Milam teaching the classes the first semester and Miss Mills the second semester. At the end of that period of time Dean Milam was to return to Oregon Agricultural College, which had granted her a two-year leave for this piece of work, and Miss Mills was to remain at Yenching to carry on the department.

Surveys were made in order to secure a fact basis for working out a program and the first courses offered were sanitation, child welfare, food problems and household management. In order that Chinese leadership may be raised up to help in this

department and its extension work, the faculty, students and alumni of Oregon Agricultural College have offered a scholarship to bring a graduate of Yenching over to this country for specialized training in Home Economics. What may not follow from such a beginning!

"All very interesting, but our campus is different—to put across any such program would be impossible," I can hear somebody say, and to that person I would reply in the words of Cobden, the British statesman, "Impossible—is that all? Then you had better set about it at once." But don't set about it alone. Look out over the world through the eyes of

Christ, facing the facts with His faith and courage.

Breathe the world-thought, do the world-deed,

Think hugely of thy brother's need. And what they woe and what they weal? Look to the work the times reveal. Give thanks with all thy flaming heart, Crave but to have in it a part. Give thanks and clasp thy heritage To be alive in such an age!

CORELLA G. BRODNAX.

Editor's Note: Miss Brodnax is Student-Editor of *The Student Volunteer Bulletin*.

#### THE HOPEFULNESS OF CAMPUS RESTLESSNESS

ARE the students of the country any worse than they were in my father's day? Just a few days ago I sat in the study of one of yesterday's religious leaders, and for a straight two hours listened to his longings for the "old days." It is difficult to retain a sense of Christian politeness at all times and I couldn't help telling him that he was rather behind the times, for even George Washington said exactly the same things of the generation that followed his. And if my guess is correct, we of this generation will be saying the same sort of stuff about our grandsons and their friends. But is it true? Are the students less spiritual in their way than their forefathers were in theirs? I want to try and answer this question out of a rather intimate experience with many students in over a hundred different colleges and universities. These schools range in size from a lowly ninety to a haughty several thousand and included state institutions as well as denominational schools of almost every conceivable creed

I presume it is true that the search for insight is being made in a different manner from what it was years back, but who will say that that isn't hopeful? When was the time when in fraternity houses, dormitories and eating clubs students searched the gospels for the Christ way? Even the old-fashioned "bull-pen" (it did exist when my father was a freshman) is being utilized to dis-

cover just how the Master treated his fellowmen and their common problems. Thousands of college men and women this year are seeking for the conditions of entrance into the Kingdom of God and many are paying their price of admittance, too.

It is interesting to discover how some few are interpreting this kingdom. In one of the midwestern states a group of mightily earnest students are expecting to bring it about through state-wide fighting of cigarettes. In most places, however, it goes deeper. The place of war in a new day program is being questioned. And I think those of another generation than that of the present must agree that it was the young mind that began the fight against this element of our social life. I would say that students generally are thinking it through and what is most hopeful is that they are not hiding their thought results under any bushel. They are exceedingly courageous in expression. I feel we all agree that sometimes the thinking is too radical and the changes demanded, out of proportion. Yet, why worry in a world that is as conservative as ours? If these too radical ideas do nothing more than keep us from being standpatters they are of tremendous value, and when all the contributing forces are shaken together, the resulting concoction is bound to be of high power.

"Just what is to become of the rela-

tion between men and women?" Everyone seems to feel that something has been broken down between college men and women that is almost beyond repair, and the Dean of Women who asks the above question is just one out of thousands who are seriously going to the bottom of this problem. Whether a remedy will be discovered during the next few years, I do not know. But of this I am certain, that students everywhere are searching for a remedy and are experimenting with the same enthusiasm that has made every discoverer unpopular and famous. In the west this summer, there will be held a joint conference for men and women at which this question is bound to be discussed. And what way could be fairer for Christians? The Sex book is no longer couched in such language that it must be hidden under the blankets on the top shelf, but rather it now has it's place beside a book of favorite poems or splendid essays. I have known of incident after incident where girls would loan their Maude Royden's "Sex and Common Sense" to boy friends and all would underscore passages with the utmost freedom. One fellow in an Eastern Pennsylvania college got four hundred men to read Herbert Gray's "Men, Women and God." It is light and plenty of it that will bring this question into its proper position and it is just this that students generally are giving it. And who, if they will go to the bottom of the problem will not in the end be thankful that the days of artificial prudery are over? It is the common sense view that is really strongest.

In light of these social phases of the Christ way of life it is important to realize the nation-wide swerve toward the individual. The students of the country are beginning to look into their own personal lives for the human solution of these problems. Everywhere they are asking just what it means for they themselves to be Christians. If one question has been asked of me more than any other this year, it is "What does it mean for me to believe?" No longer are they seeking power for someone else; it is for themselves. And, of course, this is a natural outcome, for who can study

about Christ as these students have without realizing the extreme necessity of the individuals tying up with this cause. I could tell of the man of the University of Wisconsin who caught just a bit of the happiness that comes from such a Christ contact and who now considers every day a failure in which he doesn't speak to someone about it. As he put it to me "This Different Way has given me power and if I don't hand it on, it quite naturally will leave me. That I can't afford." There are large numbers of men and women who have this consciousness and who although they be in the minority, are still the mainsprings of a growing situation. They are refusing to be mediocre, refusing to be powerless half-way persons and it is the person of Christ in their own lives. finding expression through propagation,

that makes them strong.

The power of prayer has always played a tremendous part in the shaping of student movements. I know the Student Volunteer Movement more intimately than the others, and it was prayer that fired a few students—who went to the student conference at Northfield. Massachusetts in 1886, that gave it in its embryonic state an enormous impetus. I know that the same thing grounded all the other movements, and it is to this that many students are again looking for assistance. Not prayer as an end, but rather a starting place for personal and united activity. Last summer's conferences were in most instances begun weeks ahead of schedule by small groups of praying students. The results were In places where contact remarkable. between races had before loomed up as the impossible, it now took on the form of the legitimate thing. In Tennessee, Virginia, Arkansas, and other states, where nothing of an inter-race conference had ever been attempted it was this year carried on with great success. is to follow next year in Alabama and other centers, and all because the manner in which students through prayer and study are seeking the Christ Way. There are hindering forces, of course, and I think it may be said, that a large percentage of the church-going past-generation is the major obstacle, but with such a grounding as a tremendous number of college men and women have, nothing in

the way of opposition can stand.

Eighteen months ago in a New England university, a few students caught the vision of what Christ, taken seriously, would mean on their campus. They met frequently, just four at first, but more later on, and worked out a method of approach. They prayed for God's guidance. (How this differs from many prayer groups. I was in one last September that lasted for thirty minutes in which ten embryonic ministers asked for nothing but a blessing. They received nothing, not even the blessing.) It was help these New England students This went on for months all during which time men were asked to tie up with Christ.

What has always struck me with this group is that they were honest, perfectly honest, and when men would throw up obstacles, they admitted that they knew only one thing: What Christ had meant in their own lives. It wasn't a system they had to offer, it was a personality like their own, yet stronger, and that an acquaintance with HIM would change

lives, they knew only because this change had come in their own.

Some five months after the first meeting there broke out in the university a series of devotional groups and from these, men went to every corner of the campus giving what they had received. It was a thing that grew. Men had to give it to someone else. The spirit that was there may be sensed in this description of the last meeting before vacation. "God was in our midst. I shall never forget when we came to the end of the year, as we arose from our knees one night, the tears just silently overflowed from the depth of joy unsurpassed. Words were few that night, but we felt mightily the bond between each other and our Master."

In December, there went out on that campus, groups of men, two by two, who sought decisions for Christ. It was begun with prayer and resulted in eighty-five decisions. More came later, and, in fact, more are being added daily, for such a spirit cannot be held down. Each decision brought a wealth of the presence of Christ, not only to the men who decided, but even more so to the ones who had gone out. But this is only a

# 100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to The Outlook of Missions:

Salem, Buffalo, N. Y.

Mrs. P. Lau.

St. John's, Bucyrus, Ohio. Mrs. E. Fledderjohann.

First, Greensboro, N. C.

Mrs. J. T. Plott. First, Nashville, Tenn.

Mrs. Thomas McIntyre.

Immanuel, Indianapolis, Ind. Mrs. H. D. Kiewitt.

St. John's 4th, Baltimore, Md.

Mrs. George Hucke. St. James, Allentown, Pa.

Mrs. Warren Koch.

First, Easton, Pa.

Mrs. M. R. Sterner, Phillipsburg, N. J.

First, Burlington, N. C. Mrs. Z. A. Fowler.

St. John's, Whetstone, Ohio

Mrs. C. R. Gibson R. 4 Bucyrus, Ohio

Zion, Sheboygan, Wis. (J. W. M. S.) Miss Mildred Schaeve.

Salem, Toledo Ohio.

Mrs. K. Shuetz.

Saron's, Linton, Ind.

Miss Bertha Berns.

St. Paul's, Wolf's, Pa.,

Mrs. E. H. Neiman, York, Pa.

Third, Youngstown, Ohio.

Mrs. L. V. Keslar.

St. Luke's, Brooklyn, N. Y. Miss Kathryn M. Planck.

St. Paul's, East Allentown, Pa, Miss Sallie Kresge. beginning. It is going on and will continue. Christ soon will be a great power in that university.

Has the college man of this generation lost his contact with the Master? Some have. Yes, we must say that. But in every college and university I have been in there are small groups, some stronger, of course, in number and force than others, but yet present, who are constantly seeking. It is in this ever growing minority that strength exists. Who can say there is no hope?

E. WARNER LENTZ, Student Secretary.

#### CAMPUS CONTACTS

The usual interest in supporting Miss Mary Gerhard, missionary teacher in North Japan College continues among the Hood College students.

\* \* \*

Miss Edna Detwiler, Chalfont, Pa., Ursinus '24, has been appointed missionary teacher in the Ziemer Memorial School, Yochow, China.

\* \* \*

Mrs. Annetta H. Winter visited her Alma Mater recently, addressing the Y. W. C. A. and having conferences with Heidelberg girls interested in Christian service.

Among the missionary speakers at Hood College during the year were Dr. Allen R. Bartholomew, Dr. William E. Hoy, Alliene De Chant, Gertrude Hoy.

\* \* \*

Some years ago the visit of a Student Secretary was an unusual event. This year every one of our colleges reports a number of such contacts.

\* \* \*

Miss Matilda Cook, Heidelberg University, has been selected by the Committee on Farm and Cannery Migrants for summer work in the Migrant Camps.

#### AMONG THE WORKERS

Miss Katharine Laux, Secretary of Life Members and Members in Memoriam of Eastern Synod has accepted a position at the Pottstown Hospital. Her address is accordingly changed from Reading, Pa., to Pottstown Hospital, Pottstown, Pa.

The "Quiz" will be resumed next month.

One of the very best issues is being prepared for next month when Our Winnebago Indians will be the special feature. The account of the annual meeting of the Executive Board of the Woman's Missionary Society will be of interest. That will appear in the next issue.

# A MEDITATION FOR THE DEVOTIONAL PERIOD Wilhelmina B. Lentz

JULY

HYMN

Prayer on the Cross

Scripture Thought: — Jesus spoke "seven words" or sentences from the cross. Of these, three were prayers. Wonderful prayer life of the Master, even in the agony of the cross, the prayer habit asserts itself!

Luke 23:34 Mark 15:34 Luke 23:46 Prayer Thought:—Let us in our individual lives cultivate the habit of prayer, so that we can in the "secret place" or on "life's highway" turn to Him who is the "beginning and the ending."

HYMN

"In the cross of Christ I glory Tow'ring o'er the wrecks of time: All the light of sacred story Gathers round its head sublime."

PRAYER CALENDAR

### Literature Chat

CARRIE M. KERSCHNER

WE are not like the Quaker mother who told her little son Benny, "I fear thy love is only cupboard love, when thee comes to tell me of it and get another cookie." We like you to tell us whether you have been benefited by the literature you have received and ask us for information and for whatever material we may have in our "cupboards" which will help you in your enterprise of "soul winning."

#### PROGRAM VII

Since this program calls for a meeting with all the missionary societies in the church, your box for the Orient can be packed. Consult the May Outlook for suggestions of needs of our missionaries in China.

#### PROGRAMS 1925-1926

There will be a slight change in the programs for Woman's Missionary Societies for 1925-26. A series of miscellaneous programs has been prepared to begin with September, 1925. The first one will be on "The Bible and Missions" when the 400th Anniversary of the Tyndale translation of the Bible will be stressed. In October we will have "Gratitude and Missions," with a playlet by that name, stressing the Thank Offering. The rest of the months follow with equally varied and interesting titles. During November we will stress the study of the Home Mission book entitled "Peasant Pioneers," by Kenneth D. Miller. Price, cloth, \$1.00; paper, 60 cents. An Interdenominational "Suggestions to Leaders" will be issued.

Following the regular program of our church we will observe a special study of the foreign mission book "Looking Ahead With Latin America," in February, 1926. Price, cloth, \$1.00; paper, 60c. Special devotions, mostly based on "Prayer and Missions," by Helen Barrett Montgomery are being prepared for each month. There will be one program outline for September, 1925, to August, 1926. Suggestions for the producing of each program and the study of each

book will be printed in the *Outline*. There will be one program packet for the entire year. Extra program leaflets for individual members of the missionary society have been prepared. With one fold they will fit into an envelope for mailing. They will be sold for a small sum. With the subject for the month, name of leader of devotions, hostess, and place of meeting we believe these programs will stimulate attendance and meet a long felt need. Prices of program packets, extra programs and all supplemental material will appear in the July Outlook.

For Mission Band Leaders: "A Message to Mothers" is available at 2c each. Use it to solicit the interest of mothers in sending their boys and girls to join

the Band.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All other Synods order from Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

# Girls' Missionary Guild

MRS. ANNETTA H. WINTER. Secretary

# CHINA'S REAL REVOLUTION CHAPTERS VII AND VIII

AREN'T you really sorry that these chapters bring us to the close of our study in China, as a Guild? Don't grieve too much, for there are good things in store in the new books which we shall use next year, "Peasant Pioneers" and "Looking Ahead With Latin America."

To make the reference to the Chinese Students Christian Association on page 173 really interesting, show the picture of this group which may be found in the Missionary Review of the World for July 1924, page 547.

Have you ordered "The History of Our Girls' Schools" yet? You will need this little booklet to use in your July meeting. It sells for twenty cents, at (Continued on Third Cover Page)

# WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE DEED MED CHIER IN THE

		Forward Movement	\$40.00	-		sistoT	\$ 38,914.95 33,377.87 21,2935.70 21,120.15 11,189.43 3,012.81	\$124,360.45	12,119.05	\$136,479.50 75,834.31	\$212,313.81		
		Special Church Building Funds	\$161.00		ž	Thank Offering	600.52 470.54 199.89 281.97 149.43 64.27	\$1,802.37					
	AnsdT gni1eHO	\$12,709.34 13,367.51 4,965.49 6,355.23 4,392.02 1,407.38 \$44,561.72	d Department	Band Department Missions Missions		↔	\$1		1924, to May 1, 1925. 1, 1924				
STATES	MAY 1, 1925	Members	\$1,100.00 600.00 175.00 275.00 275.00 50.00 100.00	u		Home Mission Foreign Koreign Mission	68.00 \$169.00 70.16 20.83 5.00 30.00 25.15 26.78 21.30 23.24 22.00	\$211.61 \$291.94	receipts		al		
UNITEL	AY 1, 1924 TO	Special Gifts Foreign Special MissiM	\$5,360.84 2,240.99 1,089.91 4,599.74 1,120.47 1,16.35 911.00 \$15,479.30				294.49 7 7 7 7 7 156.33 255.01 106.23 47.55		Miscellaneous receipts	Total receipts, May 1, Balance carried, May	Grand total		
REFORMED CHURCH IN THE UNITED STATE; ANNUAL REPORT OF TREASURER—MAY 1, 1924 TO MAY 1, 1925	ASURER-M	stii <b>O</b> litte Home SanoissiM	832.55 3,090.08 428.67 382.97 163.32 5,222.98			Budget Paid	₩.	\$1					
	ORT OF TRE		\$14,663.33 9,999.45 4,754.20 7,606.47 3,625.35 809.00 1,192.80 \$42,077.60		3	Thank Offering	\$ 944.86 1,442.75 490.58 585.81 987.07 94.05	\$4,575.45					
	NNUAL REP	S M M	Fast		st	ngiereign RoissiM	\$182.04 281.50 51.00 51.00 218.00 19.00	\$756.54		~~200			- \$18,700.73 7.738.19
	Synods	Eastern Ohio Pittsburgh Potomac Mid-West Northwest German of	Girls' Missionary Guilds	su	əmoH roissiM	\$ 29.75 110.60 12.00 50.00 13.60	\$215.95	DISBURSEMENTS	\$7,011.58 1,666.76	3,592.8 964.2 1,022.6	hina 1,022.6 234.91 234.91 292.2		
	G, M. G. Budget 1924-25	\$1,205.20 1,417.95 732.45 799.25 442.75 152.95 69.00 \$4,619.55		1	Budget Paid	\$1,386.70 1,358.97 577.63 696.02 468.93 150.59 st	\$4,7	$D_{ m I}$ $W.~M.~S.~Budget.~Foreign~Missions-$	Sendai, Japan. Japan	Shenchow, China.	Yochow, China. dustrial Work, C t, China	Special Gifts. Foreign Missions.	
		W. M. S. Budget 1924-25	\$14,342.40 9,919.80 4,687.20 7,507.80 3,047.40 820.80 975.60 \$41,301.00	1		Synods	Eastern Ohio Pittsburgh Potomac Mid-West Northwest German of East		W. M. S. Budge	Miyagi College Evangelist, Jap Kindergarten,	Girls' School, Evangelist, Ch Medical Work	Medical Work, Yochow, China 1,022.69 Mrs. Hoy's Industrial Work, China 234.91 Ginling, College, China 234.91 Work in Mesopotamia 292.25	Special Gifts.

	2.14	1,590.80 2,000.00 40.00	4.87 9.91 98,694.78	\$113,619.03	3,665.77 6 226.56 3,000.00 665.93	5.732.00 255.50 9.072.52 0.644.79		\$113,619.03	0.00 9.03 \$113,619.03	er, town, Pa.		
۱	€9-	-	.\$ 81,524.87			25 9 9 50	11.		1,119.03	Treasur t, Allent		
A sec se		Missionary Ketreat, Tiffin, O. Schaff Building Forward Movement	Total for Missions. \$81,524.87  Educational Work and Contingent Expenses. 17,169.91	Balance Carried, May 1, 1925Balance Carried, May 1, 1925	Contingent and Educational Fund	Membership Fund Home Missions Foreign Missions Thank Offering Balance	Guilds—Foreign Missions Thank Offering Bands—Foreign Missions Thank Offering	BALANCE	Cash in Bank 1,119.03	Mrs. Lewis L. Anewalt, Treasurer, 814 Walnut Street, Allentown,	Audited May 13, 1925. Mrs. Chas. H. Nadio,	MISS KATIE S. OCHS, MRS. CHARLES F. REITER.
ı			\$ 35.842.14								32,051.93 40.00 1,590.80 12,000.00	\$81,524.87
ı	27.00	6,303.70	1,237.44		\$25,001.10	1 577 18	429.05		2,636.52	917.00	1,490.88	
ı	2,053.03		807.12 230.32 200.00		\$14,580.92 3,179.18 7,100.00 141.00	\$1,231.03 96.35 250.00	302.68	1,782.42	822.00 95.00	504.45 85.24 901.19		
	\$22.00	403.56		2,454.50 1,227.25 2,454.50 2,454.50 2,659.09 5,259.60		, in the second	<b>⇔</b>	\$ 525.96 1.256.46 \$	· ₩	↔		
G. M. G. Budget, Foreign Missions-	Miyagi College, Sendai, Japan, \$1,231.03 Ziemer Memorial School, Yochow, China. 822.00 Special Gifts, Foreign Missions	Mission Band Budget, Foreign Missions— Kindergarten Work, Japan\$ Wadies Work Yochow China		W. M. S. Budget, Home Mission Board— Japanese Work, San Francisco, Cal \$2,454.50 Japanese Work, Los Angeles, Cal \$2,454.50 Hungarian Deaconesses American Deaconesses Jewish Mission, Philadelphia, Pa. \$2,559.60 Jewish Mission, Philadelphia, Pa. \$2,559.60	Special Gifts, Home Missions. Thank Offering, Home Missions Special Church Building Funds.	G. M. G. Budget, Home Mission Board— American Deaconess Special Gifts. Home Missions. Thank Offering, Home Missions.	Mission Band Budget, Home Mission Board- Kindergarten, San Francisco Special Gifts, Home Missions	W. M. S. Budget, Tri-Synodic Board— Church Building Fund. Indian School, Neillsville, Wis. Thank Offering Home Missions.	G. M. G. Budget, Tri-Synodic Board— Indian School, Neillsville, Wis Special Gifts, Home Missions	Mission Band Budget, Tri-Synodic Board— Indian School Neillsville Wis. Special Gifts. Home Missions. Thank Offering, Home Missions.	Grand Total for Home Missions.  For Forward Movement Missionary Retreat, Tiffin, Ohio.  Schaff Building, Philadelphia, Pa.	Grand Total, Home and Foreign Missions

# W. M. S. SPECIAL GIFTS Foreign Missions

# W. M. S. SPECIAL GIFTS Home Missions

Miyagi College, Sendai, Japan	22.00 17.50
Mrs. Carl Kriete, Kindergarten and Christ-	15.50
Rebuilding Tokyo Church	15.50 32.00
Dr. Henry K. Miller Fund	125.00
North Japan College, Dr. and Mrs.	243.80
Schneder	1,124.45
Mrs. Schneder's Kindergarten and	25.00
Mothers' Building, Sendai, Japan	807.06
Boys' and Girls' Schools. Yochow and	215.50
Shenchow	10.00
Winter-Laubach Memorial Fund, China	126.48 135.00
Mrs. Hoy's Work, Yochow, China	135.00 145.00 70.00
Dr. Hoy, Hospital, China	25.00
Toward Furnishing Hoy Apartment	25.00 55.00 380.00
Eastview Schools, China	30.00
Ginling College, China Chinase	732.00
Medical Student	250.00
Toward Salary of Rebecca Messimer	200.00
China Shenchow,	30.00
Girls' School, China	45.77 195.75
Minerva Weil	25.00
Helen Ammerman and Her Work	100.00
The Ward Hartman Family	25.00 70.00 13.25
Elizabeth Miller	13.25
Rev. Paul Keller. Changsha	16.09 75.00
Alma Iske, Outfit and Christmas Gift	30.00 25.00
Sara Moser. China	7.50 12.50
Agricultural and General Work Huning	12.50
College	259.99
China	275.00
Clarence Heffelfinger	15.50
Classis	10.00
Classis Missionary Work of Grace Church, Akron, O. M. Kanamota, Evangelist.	150.00
M. Kanamota, Evangelist	25.00
M. Kanamota, Evangelist. Leper Work Christmas Toys. Children of Missionaries, Foreign Field Christian Literature Foreign Languages. German Relief Fund. Armenian Relief Fund. Near East Relief Fund. Christmas Ship of Friendship. Union Colleges of Orient. Work in Baghdad. Emma Schelander, India Kinderheim Austria	51.82
Foreign Field	123.00
Christian Literature Foreign Languages German Relief Fund	28.19
Armenian Relief Fund	64.75
Christmas Ship of Friendship	152.10 767.35
Union Colleges of Orient	28.19 35.00 64.75 152.10 767.35 19.20 26.00 20.00
Emma Schelander, India	26.00
Kinderheim Austria	10.00
Kinderheim Austria Home of Madame Barakat Syria General Work of Foreign Missions	25.00 223.14
Total Disbursed	
	φ 7,730,12
Balance Carried May 1, 1924\$ 1 331.41 Synodical Receipts	
Total\$16.810.71	
Disbursed 7.738.19	
Balance Carried May 1, 1925	\$ 9.072.52
Balances	
Mrs. Schneder's Kindergarten	
and Mothers' Building \$4 944.50 Equipment, Woman's Hospital,	
Balance, Anniversary Fund. Eastern Synodical Society 727.63	
Materials, Alice Traub	
Mrs. Hoy's Industrial Building,	
Lakeside 2.048.18	\$ 9 072.52
	7 , 0, 0, 0

Bequest of Dr. Frank Brubaker, Mifflinburg, Pa., for Spread of Gospel Where Needed Most First Church. Los Angeles, Cal Reformed Church, Sherman, Cal Reformed Church, Wilkes-Barre, Pa Home Mission Day Offering Parsonage Fund, Delaware, O. Memorial Reformed Church, Madison, Wis. Lowell Reformed Church, Canton, O Rev. Housley's Church, Canton, O Reformed Church House, Chautauqua, N. Y. Reformed Church, Wooster, O Missionary Work of Grace Church, Akron, O Easter Gift, St. James' Church, Allentown, Pa. Rev. and Mrs. Riedesel Catawba College Dixie Sharp. Blind Organist Linens, Williard Hall. Tiffin, O. Linens, School for Christian Workers Anna Stoyer, Student Phoebe Deaconess and Old Folk's Home, Allentown, Pa. Old Folk's Home. Upper Sandusky, O	
Needed Most	\$ 50.00
First Church, Los Angeles, Cal	340.75 110.00
St. Luke's Church, Wilkes-Barre, Pa	10.00
Parsonage Fund, Delaware, O	17.47 15.00
Memorial Reformed Church, Madison, Wis.	100.00 125.00
Rev. Housley's Church, Canton, O	25.00
Reformed Church House, Chautauqua,	162.00
Reformed Church, Wooster, O	50.00
Akron, O	150.00
Easter Gift, St. James' Church, Allentown,	10.00
Rev. and Mrs. Riedesel	10.00 10.00 27.47 15.00 75.50 7.00 10.00 25.00
Dixie Sharp. Blind Organist	15.00
Linens, Williard Hall. Tiffin, O	75.50
Philadelphia School for Christian Workers	10.00
Anna Stoyer, Student	25.00
Allentown, Pa	91.00 274.47
Christmas Gift, Hoffman Orphanage	125.00
Linens and Furnishing Teacher's Room, St. Paul's Orphanage	173.92
Bethany Orphanage	25.00
Fairview Park Hospital, Cleveland. O	27.00 25.00
Woman's Work, Council of Churches,	60.25
Community House. Akron, O	345.64
Chinese Student Club	10.00 10.00
Jewish Mission, Philadelphia, Outing and	192.75
General Hungarian Work	192.75 25.50 20.00
Work Among Lepers	32.40
Farm and Cannery Migrants	61.38 5.00
Japanese Work Pacific Coast	16.00
Japanese Kindergarten Work, Pacific Coast	20.00 10.00
Colored Mission. Bowling Green. Ky	20.00 273.68
Anna Stoyer, Student Phoebe Deaconess and Old Folk's Home, Allentown, Pa. Old Folk's Home. Upper Sandusky, O Christmas Gift, Hoffman Orphanage Linens and Furnishing Teacher's Room, St. Paul's Orphanage Bethanv Orphanage Bethanv Orphanage Fort Wayne Orphanage Fairview Park Hospital. Cleveland. O Woman's Work. Council of Churches, Pittsburgh Community House. Akron, O. Rev. E. H. Zaugg Chincse Student Club Jewish Mission, Philadelphia, Outing and Christmas Fund General Hungarian Work. Hungarian Student. Dayton, O. Work Among Lepers Farm and Cannery Migrants Lapanese Community House. San Francisco Japanese Work Pacific Coast. Lananese Kindergarten Work. Pacific Coast Colored Mission. Louisville. Ky Colored Mission. Bowling Green. Ky. General Work of Home Missions Total Disbursed, Home Missions.	273.08
	\$ 3,179.18
Tri-Synodic Board	
IndianSchoolNeillsvilleWis\$ 45.85LoraineSwanStudent50.00WinnebagoIndians158.25	
Winnebago Indians 158.25	254.10
Total Disbursed	\$ 3 433 28
Total Disbursed	ψ 3,103.20
Transferred	
To Missionary Retreat Fund\$1,566.20 To Contingent Fund—	
Subscription. Everyland 1.50	
To Contingent Fund— 1.50 Subscription. Everyland	
	1.570.20
Total	
Balance Carried May 1, 1924\$ 36.00 Receipts for Year 5.222.98	
	3,430.70
Disbursed and Transferred	5 003.48
Balance Carried May 1, 1925 for Scholarship Fund. W. M. S. of	
Potomac Synod	\$ 255.50
THE REAL PROPERTY OF THE PARTY	- Trans
W. M. S. THANK OFFERING	
General Maintenance, Ziemer Memorial	
School, Yochow, China	\$ 4 000.00
General Maintenance, Ziemer Memorial School, Yochow, China	\$ 4 000.00
General Maintenance, Ziemer Memorial School, Yochow, China	\$ 4 000.00

Furnishing Room, Woman's Hospital, Yochow—By Dr. and Mrs. A. K. Zart- man, in Memory of Mrs. Zartman's Parents, Mr. and Mrs. Benjamin Conrad (Total \$500.00)	The W. M. S., Potomac Synod 79.25 The W. M. S., Mid-West Synod 23.56 The W. M. S., Ohio Synod 13.13 The Daniel Leader Fund 157.50
Christian Literature, Foreign Lands	SCHOLARSHIP FUND  Balance Carried May 1, 1924
Total Disbursed for Foreign Missions. \$ 6.800.00 Schaff Building, Philadelphia, Pa. \$12,000.00 Salaries, American Deaconesses. 3.600.00 Salaries, Hungarian Deaconesses. 3,000.00 Bronze Tablet, Japanese Community House 50.00	Total       \$ 6,526.56         Marion Firor, Medical Student       300.00         Balance Carried May 1, 1925       \$ 6,226.56
Joint Co-operative Service, Council of Women for Home Missions	LIFE AND IN MEMORIAM MEMBERSHIP FUND Balance Carried May 1, 1924
Julia Olah, Student, Philadelphia School for Christian Workers	Total in Fund May 1, 1925\$25,732.00 All interest from this fund is added to the general contingent fund and is used for literature and educational purposes.  G. M. G. BUDGET
Balances, May 1, 1924 \$ 9 826.67 \$24,256.40 \$34 083.07 Synodical Receipts 22 280.86 22,280.86 44,561.72	Synodical Receipts for the Year\$ 4,719.74  Disbursements Foreign Mission Board\$2,053.03  Home Mission Board\$1.231.03
Totals \$32,107.53 \$46,537.26 \$78 644.79 Disbursed	Tri-Synodic Board 822.00 2,053.03 27.053.03 2.053.03
W. M. S. BUDGET Synodical Receipts for the Year \$42,077.60 Disbursements Foreign Mission Board\$18,700.73	Transferred To Contingent Fund: Contingent\$204.50 Educational409.18
Foreign Mission Board\$18,700.73 Home Mission Board.\$14,580.92 Tri-Synodic Board	G. M. G. SPECIAL GIFTS Foreign Missions
To Contingent Fund— Contingent \$ 2,337.60 Educational \$ 4,675.93	Miyagi       College, Sendai, Japan.       \$ 15.00         Japanese Students       50.00         Girls' School, Yamagata.       20.00         Japanese Christmas Fund.       10.00         Mrs. Kriete's Kindergarten Work.       5.50         Furniture, Mrs. Schneder's Room.       30.00         Dr. Schneder's Fund       10.00
	Dr. Schneder's Fund
Interest Fund Interest Earned, May 1, 1924, to May 1, 1925	Aurelia and Louise Bolliger. 30.00  Mrs. Hoy's Work China. 25.00  Gertrude Hoy's Work. China. 15.00  Helen Ammerman's Work, China. 15.00  Esther Sellemeyer's Work, China. 60.25  Rev. J. B. Yaukey. 50.00
Interest Fund  Interest Earned, May 1, 1924, to May 1, 1925	Aurella and Louise Bollinger         30.00           Mrs. Hoy's Work China         25.00           Gertrude Hoy's Work China         15.00           Helen Ammerman's Work, China         15.00           Esther Sellemeyer's Work, China         60.25           Rev. J. B. Yaukey         50.00           Rev. Ward Hartman         10.00           Alma Iske, Camera Films         1.00           Winter Memorial Fund         25.00           Huping Christian College         5.00
Interest Fund  Interest Earned, May 1, 1924, to May 1, 1925	Aureila and Louise Bolliger.         30.00           Mrs. Hoy's Work China.         25.00           Gertrude Hoy's Work China.         15.00           Helen Ammerman's Work, China.         15.00           Esther Sellemeyer's Work, China.         60.25           Rev. J. B. Yaukey.         50.00           Rev. Ward Hartman.         10.00           Alma Iske, Camera Films.         1.00           Winter Memorial Fund.         25.00           Huping Christian College.         5.00           Near East Relief.         10.00           Leper Work         10.00           Rhineland Fund.         5.00           Christmas Ship of Friendship.         15.00           Native Worker, Africa.         40.00           Mative Worker, India.         40.00           General Work of Foreign Missions.         16.00           Total Disbursed.         \$ 512.75
Interest Fund  Interest Earned, May 1, 1924, to May 1, 1925	Aureila and Louise Bollinger         30.00           Mrs. Hoy's Work China         25.00           Gertrude Hoy's Work China         15.00           Helen Ammerman's Work, China         15.00           Esther Sellemeyer's Work, China         60.25           Rev. J. B. Yaukey         50.00           Rev. Ward Hartman         10.00           Alma Iske, Camera Films         1.00           Winter Memorial Fund         25.00           Huping Christian College         5.00           Near East Relief         10.00           Rhineland Fund         5.00           Christmas Ship of Friendship         15.00           Native Worker, Africa         40.00           Native Worker, India         40.00           General Work of Foreign Missions         16.00

O M O ODECIAL CIETO	Di-1
G. M. G. SPECIAL GIFTS	Disbursed Kindergarten, Indian School, Neillsville,
Home Missions	Wis 901.19
Kindergarten, San Francisco \$ 10.00	
Baby Cottage, Ft. Wayne Orphanage 23.60	Balance Carried May 1, 1925 \$ 2,389.20
Home for Aged, Upper Sandusky 10.00 Colored Mission, Bowling Green, Ky 5.00	Balances Children's Ward, Woman's Hospital, Yochow\$1,488.02 Kindergarten Building, Sendai, Japan
Outing Fund Bethel Community Centre 1.00	pital, Yochow\$1,488.02
Protestant Churches, Lorain, O 5.00	Tanan
Jessie Miller, Rochester, N. Y 5.00	\$ 2,389.20
Helen Hetey, Homestead, Pa	
General Work of Home Missions 29.75	EDUCATIONAL AND CONTINGENT
Total Disbursed to Home Mission Board \$ 96.35	FUND
To Tri-Synodic Board	Receipts—Educational Fund
Indian School Neillsville Wis:	
Christmas Gift Rev. Carl I. Weidler 10.00	Literature
Upkeep and General Work\$75.00 Christmas Gift, Rev. Carl J. Weidler 10.00 Christmas Gift, Rev. Jason Hoffman. 10.00	Sale of Mission Study Books       \$3,407.22         Literature       2,313.59         Prayer Calendars       2,208.13         Miscollaneous Subscriptions:       Missionary Review of World       143.00         Everyland       328.50         Synodical Subscriptions:       328.50         Missionary Review of World       2.50         Everyland       1.50         **8,404.44
\$ 95.00	Missionary Review of World 143 00
Transferred To Missionary Retreat Fund	Everyland
	Synodical Subscriptions:
Total         \$ 215.95           Total Synodical Receipts         \$ 215.95	Everyland 1.50
	\$ 8,404.44
G. M. G. THANK OFFERING	
Balance Carried May 1, 1924\$6 976.11 Receipts During Year 4,575.45	Disbursements—Educational Fund
. \$11,551.56	Mission Study Books\$2,584.58
Disbursed Furnishing Room, Woman's Hos-	Literature
pital. Yochow, by Dr. and Mrs.	
A. K. Zartman in Memory of	Subscriptions: Missionary Review of World 117.00 Everyland
Mrs. Zartman's Parents, Mr. and	6,895.55
pital, Yochow, by Dr. and Mrs. A. K. Zartman in Memory of Mrs. Zartman's Parents, Mr. and Mrs. Benjamin Conrad (Total \$500.00)\$200.00 Migrant Work	D 1
Migrant Work 250.00	Balance \$1,508.89 Balance, Educational and Contingent Fund, May 1, 1924 \$1,461.74
\$ 450.00	Fund, May 1, 1924 \$ 1,461.74
Balance Carried May 1, 1925 \$11,101.56	Destinate Continuent Day 1
Balance Carried May 1, 1925 \$11,101.56 MISSION BAND BUDGET	Receipts—Contingent Fund
Synodical Receipts During the Year \$ 1,614.25	W. M. S. Budget—
Disbursed Foreign Mission Board \$807.12	Contingent .\$2 337.60 Educational
	G. M. G. Budget—
Home Mission Board \$302.68 Tri-Synodic Board 504.45 ——— 807.13	Educational
	G. M. G. Budget—  Contingent
Total Disbursed \$ 1.614.25	Membership and Accumulated   Funds
MISSION BAND SPECIAL GIFTS	Sale of Missionary Pins 228.62
Foreign Missions Kindergarten Work, Japan and China\$ 74.16 Dr. Schneder's Fund	Sale of Pennants 44.90
Kindergarten Work, Japan and China \$ 74.16 Dr. Schneder's Fund 5.00	Rental of Costumes
Mrs. Schneder's Kindergarten Work, Japan 28.00	
Mrs. Hoy's Industrial Work, China 4.20 Huping Christian College	Total\$13,940.13
Christmas Ship of Friendship 800	Disbursements—Contingent Fund
Near East Reliet 60.00	Cabinet Meeting, June 9-13, 1924.\$1,046.40
General Work, Foreign Missions 34.96	Carrie M. Kerschner, Executive
Total Disbursed\$ 230.32	Carrie M. Kerschner, Executive Secretary, Salary
Balance Carried May 1, 1925	Organization Work 120.83
Total Disbursed\$ 230.32 Balance Carried May 1. 1925 Kindergarten and Mothers' Building, Sendai, Japan61.62	Postage and Supplies 701.72
	Secretary, Salary 1,500.00 Office Rent 509,88 Organization Work 120.83 Postage and Supplies 701.72 J. Marion Jones, Literature and Student Secretary, Salary to February 1, 1925 933.34 Expenses, Student Department Esther Bauer Philadelphia Office
Total Synodical Receipts \$ 291.94	February 1, 1925 933.34
MISSION BAND SPECIAL GIFTS	Expenses, Student Department 121.11
Home Missions Japanese Kindergarten Work Cal \$ 61.65	
Lapanese Kindergarten Work Cal \$ 61.65 Christmas Bethel Community Centre,	Annetta H. Winter Field Secre-
Philadelphia	tary, G. M. G. Salary 1,283.33 Organization Work 23.88
Colored Mission. Bowling Green, Ky 2.00 General Work Home Missions 52.72	Marie Hilty, Tiffin Office, Salary 450.00
	Office Rent Tiffin, O 138.00
Total, Home Mission Board \$ 126.37	Postage and Supplies 347.28 Alma Iske, Secretary, Salary (one
Tri-Synodic Board Indian School, Neillsville, Wis\$57.50	month) 100.00
Indian School. Neillsville. Wis \$57.50 Indian Mission General Work 17.74 Kindergarten, Neillsville, Wis 10.00	Missionary Pins
Kindergarten, Neillsville, Wis 10.00	Postage and Supplies, Officers' and
85.24	Secretaries of Departments 211.89
Total Disbursed \$ 211.61	Thank Offering Boxes and Reports 290.55
Total Synodical Receipts\$ 211.61	Costumes 9.00
MISSION BAND THANK OFFERING	Duty on Chinese Costumes 21.62
Balance Carried May 1 1924\$ 1 488.02 Synodical Receipts During Year 1,802.37	Educational Commission 184.31 Supplies, Stationery, Printing 286.95
	Annual Dues Federation of
\$ 3,290.39	W. B. F. M 55.00

nnual Dues, Council of Women		
for H. M	25.00	
xpenses of Representatives:	_0.00	
Home Mission Board	102.69	
Foreign Mission Board	27.00	
Toleign Mission Doald		
Tri-Synodic Board	18.00	
Chambersburg Mission Confer-		
ence	245.01	
	213.01	
xpenses of Representatives:		
Council of W. for H. M.,		
Federation of W. B. for F. M.,		
Foreign Missions Conference of		
N. A., Vassar Institute, Chau-		
tauqua, Winona, Conference on		
New Americans, etc	394.63	
New Americans, etc	374.03	
		\$10,27

\$10,274.36

# The Mission Band

Mrs. M. G. Schucker, Secretary

# DIGEST OF MISSION BAND REPORT

T is important to know what others interested in Mission Bands have done and are doing. To spread the information we are giving some of the significant tems from the General Secretary's Re-

ort.

North Carolina Classis leads with the argest number of Mission Bands, 28 in number, with a membership of 551. These bands contributed \$354 plus \$156 hank-offering. Westmoreland Classis s second with 13 bands, membership 448.

Lancaster and Reading Classis (Eastern Synod) Erie, Westmoreland and North Carolina Classes each report three

new bands.

Counting the two new bands makes a otal of six in the thirteen congregations of West New York Classis, German

Synod of the East.

The Mission Band of St. John's, Shamokin, membership 75, paid the highest budget, \$60. Annville, with a

nembership of 60, paid \$40.

The largest gift for Home Missions came from Trinity, Concord, N. C. The argest gift for Foreign Missions, \$50, from St. John's, Shamokin. Other large gifts in their order were \$32 from their order were \$32 from the crusalem, Stone Church, Ohio, and \$19 from Bethany Tabernacle, Philadelphia.

rom Bethany Tabernacle, Philadelphia. St. James, Mt. Pleasant, N. C., conributed \$2.65 per member; Bear Creek, Gold Hill, N. C., comes second with \$2.41, and Trinity, Concord, N. C., gave

\$2.40 per member.

Allegheny is the only classis in which every band gave a thank offering.

To Zwingli, Berwick, Pa., goes the honor of the highest thank offering—\$46.20. St. John's, Shamokin, comes second with \$38.40. Orrville, Ohio, \$33.12, and Bangor, Pa. stands fourth with \$30.

The report shows a decided increase in gifts for home and foreign missions. The number and variety of Christmas boxes to mission fields is increasing. This deserves commendation and encouragement.

If the General Secretary has failed to note any out-standing excellence in your report, she will be glad to have you call her attention to the fact and make the

proper correction.

#### (Continued from Page 283)

your depository. It will be useful not only at this particular time, but also later when you want to refer to something in the history of these schools at Yochow

and Shenchow, China.

Are you in it? What? The G. M. G. Reading Contest, of course. If you haven't begun to read the books on the approved list, start now. The time of the contest is from June 1st to August 31st. Win the pennant or the pin, or help your Guild to get the book, "Land of Saddle-bags." If you haven't received the little blue leaflet of instructions, write for one to your depository or to the G. M. G. Secretary. We want every Guild in the contest.

I cannot as yet give you the exact number of members of the Girls' Missionary Guild. I was hoping I could—but some folks did not send their reports promptly, and that has wrecked our hopes and spoiled our plans. But I am positive that there are more than 4,500 of us. Aren't you glad? Let's hurry and make the number 5,000. That would be so easy. Each Guild would only have to get two new members, and then we would be more than 5,000 strong. May I count on you to win your two new members?

All aboard for summer conferences! It is time to send in your registration cards. Better do it today before you forget it again.

# THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Fifteenth and Race Streets, Philadelphia, Pa.

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Joseph S. Wise.
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Appel, Esq., Elder George F. Bareis, Elder William
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Miller, Elder J. Q. Truxal, Esq., Elder Henry C.
Heckerman.

Meetings,
Annual Board Meetings, first Tuesday in March.
Executive Committee meetings are held monthly except
in July and August.

#### FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions. I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of dollars.

For the Board of Foreign Missions. I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of

#### WOMAN'S MISSIONARY SOCIETY

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Miss J. Marion Jones, 410 Schall Bidg., Find-delphia, Pa.

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Secretary of Life Members and Members in Memoriam,
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Mrs. J. W. Fillman, 2213

phia, Pa.

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Historian, Mrs. Daniel Burghalter, Tiffin, Ohio.

Secretary, Organization and Membership,
Mrs. L. W. Stolte, Dayton, Ohio.



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